

A
TREATISE

Relating to the
Call, Work & VVages
Of the Ministers of CHRIST;

As also to the
Call, VVork & VVages
Of the Ministers of ANTICHRIST.

Wherein a *Testimony* is born to that Call
and precious Effects and Wages which the Mi-
nisters of Christ *Witnessed, Owned, and Contended for.*

As also against that Call, Work & Wages brought
forth in the Apostacy, in the Degeneration from the
Primitive Purity of Doctrine and Worship, wherein *Christe-
dom* became as the Sea, Unsettled, Restless, Ungrounded.

Herein also several other things are touched, as in the
Contents of the Treatise appear.

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118 - 6

The Contents of the ensuing Treatise.

O f the Divine Call into the Ministry,	Cap. 1.
O f a Humane Call into the Ministry,	Cap. 2.
<i>Of the Original of Bishops in Gospel Dayes, and of the Identity of Bishops and Elders in the Primitive Age,</i>	Cap. 3.
<i>Of the Work of the Ministry of Christ, and of Antichrist,</i>	Cap. 4.
<i>Of the Wages of the Ministers of Christ, being Free and Voluntary; and of the Coercive, Compulsive Maintenance of the Ministers of Antichrist,</i>	Cap. 5.
<i>Of the Rise of First Fruits in Christian Churches,</i>	Cap. 6.
<i>Of the Rise of Mortuaries,</i>	Cap. 7.
<i>Of the Statute against Mortmain,</i>	Cap. 8.
<i>Of Exemptions from the Payment of Tythes,</i>	Cap. 9.
<i>Of Franke Almoigne,</i>	Cap. 10.
<i>Of Peter-Pence, Reek-Penny, &c.</i>	Cap. 11.
<i>Of Tythe in Lay-mens Hands, Impropiators,</i>	Cap. 12.
<i>The Clergies Patriarchal Claim to Tythes,</i>	Cap. 13.
<i>The Clergies Mosaiical Claim to Tythes,</i>	Cap. 14.
<i>The Clergies Evangelical Claim to Tythes,</i>	Cap. 15.
<i>Tythes a Mosaiical Shadow,</i>	Cap. 16.
<i>The Clergies Human Claim to Tythes considered; as also the Testimonies of several, eminent in the Church in their respective Ages, against the Exaction thereof in Gospel Dayes,</i>	Cap. 17.

A TREATISE

Relating to the
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CHAPTER I.

Of the Divine Call into the Ministry.

AD A M consider'd as the Workmanship of the Lord, that unsearchable *Architect*, *Master Builder*, *Former of all things*, was truly Righteous, truly Holy, and was put into the Garden of *Eden* to dress it and to keep it; Paradise that was his Store-house, was his Work-house also; blessed was he while under the Teaching of his Maker; but being brought thorow the Insinuations of the Serpent, to attend to his Teaching, he fell into the Region of the Shadow of Death, Death entered his Win-

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dows, as the Lord had said, and a World of Wickedness, as a heady Current, streamed in.

Now as a signal Testimony of the Riches of Divine and Never-failing Love, the Everlasting Gospel was proclaimed and sounded in Adam's Ears, That the Seed of the Woman should bruise the Serpent's Head, crush his Power, bring him under.

After that, in every Age and Generation the Lord called true and faithful Witnesses, and by the Influence and Virtue of the Anointing qualified them, to bear testimony to his constant immutable Loving-kindness, and against the Wickedness of the World, introduced by the Serpent, and to stir up men to look after, and wait for the Revelation and Manifestation of the blessed Seed, in whom the Families of the Earth should be blessed. *Peter*, an Apostle of the Lamb, bare record, saying, *Holy Men of God spake as they were moved by the Holy Ghost*, 2 Pet. 1. 21. So that the Testimonies of the Lord's Witnesses and Worthies in all Ages, were derived from the Source or Spring of Heavenly Abilities, the Spirit's In-dwellings; not from the strength of Acquired Natural Tongues, Arts, Sciences and Spoiling Philosophy: herein are excluded all Testimonies and all Ministers made and brought forth by the Will of Man.

For the Confirmation of this a Cloud of Living Witnesses in the Scriptures of Truth is recorded.

Abel a Keeper of Sheep, thorow the Word of Faith he became Righteous, a Witness for the Lord in the Morning of the World; he and his Offering found Acceptance with the Lord, *Gen. 4. 2, 4. Hebr. 11. 4.*

Enoch, called of God, by the Spirit, the Word of Prophecy, without which no true Prophet, nor Prophecy, *Gen. 5. 24. Hebr. 11. 5. Jude 14, 15. Joel 2. 28, 29.*

Noah a Husbandman, Just, Perfect and Righteous; he walked with God; he was called of God to be a Preacher of Righteousness, made so without recourse to *Heathen Arts and Sciences*, *Gen. 9. 20. Gen. 6. 9. Gen. 7. 1. Hebr. 11. 7. 2 Pet. 2. 5.*

Lot was a Just and a Righteous Man, called of the Lord to bear a Testimony against the World, 2 Pet. 2. 7, 8.

Abraham the Friend of God, *Isa. 41. 8.* was a Prophet, replenished with the Word of Prophecy, *Gen. 20. 7.* he knew the im-

immediate Call of God, *Gen.* 12. 1. & 15. 1. & 17. 1. he was a Teacher in the Spirit, *Gen.* 18. 17, 19. blessed thorough Obedience, *Gen.* 22. 18.

Moses was a Keeper of Sheep, *Exod.* 3. 1. called of the Lord to the Work, whereunto he was appointed, *Exod.* 4. 12. *Numb.* 12. 6, 7, 8. a Man of God, *Jos.* 14. 6. thorough the living Word he was made a Minister and a Prophet.

Joshua was called of God, *Jos.* 1. 5. & 37. the Lord's Power and Presence with him and in him was the Rule he walked by.

Gad, David's Seer, was called of the Lord, he heard the Voice of the Lord, and obeyed the same, *1 Chron.* 21. 9, 10. *2 Sam.* 24. 11, 12.

Aaron, though excellently qualified, admirably indued with Gifts, yet he entered not upon the Priests Office, without the Call of God thereunto, *Heb.* 5. 4. *Exod.* 28. 1. when he and that Priesthood was instituted, not a word was mentioned of School Sciences, Natural Languages; he was no Intruder into the High-Priest's Office, but answered the Command of the Lord. Priests in the Latin Tongue are called *Sacerdotes*, because their Office was, *Deo sacra dare*, to Sacrifice to God, or because they were *sacra dos*, consecrated, and as it were severed from the rest of the People, and given up to God, as saith *Ridley* in his View of the Civil and Ecclesiastical Law.

Bezaleel and *Aholiab* were filled with the Spirit of God in Wisdom, and in Understanding, and in Knowledge, and in all manner of Workmanship for the building of the Tabernacle, *Exod.* 31. implying, that such as in the Evangelical Dispensation are appointed for the building of the Spiritual Tabernacle, be they Sons or Daughters, their Preparation and Qualification for that Work, is of the Lord, and not of Man.

Nathan the Prophet, was called of God, the Word of the Lord came unto him, *2 Sam.* 7. 4, 5. & 12. 5. and *David* humbled himself before him.

David a Keeper of Sheep, *2 Sam.* 16. 11, 12. a Man after God's own Heart, *Acts* 13. 22. he was called of God, *2 Sam.* 23. 1, 2, &c. the Spirit of the Lord, the Word of Righteousness, was the Spring of his Ministry.

Saul, the Spirit of God came upon him, and he prophesied,
1 Sam.

1 Sam. 10. but turning from it, he went to the Dead, to a Witch,
 1 Sam. 28. so became a Persecutor of David, 1 Sam. 19. 1. losing
 his Head, it was sent into the Land of the Philistins, 1 Sam. 3. 9.
 When it was scornfully demanded, *Is Saul also among the Prophets?*
 one answered, *But who is their Father?* As who should say, Pro-
 phesy comes not so much by Man's Teaching, as by God's, there-
 fore wonder not that Saul prophesies, though not bred a Schollar,
 1 Sam. 10. *Trap on the Arts.*

The Seventy Elders were called of God, without recourse to
 Heathen Education, Prophane Arts and Sciences, the Spirit, the
 Word of Prophecy came upon them, Numb. 11.

Eldad and Medad were called of the Lord, the Spirit of Pro-
 phesy came upon them, Numb. 11. 26, &c. Joshua the Servant
 of Moses said, *My Lord Moses forbid them:* He said not, Stock,
 Stone, Imprison, Persecute, Beat them with Staves, Bibles, as
 the Language of many in our dayes have been, who would be ac-
 counted Ministers of the Gospel. Moses answered, *Enviest thou
 for my sake? Would God that all the Lord's People were Prophets,
 and that he would put his Spirit upon them.* Here was a precious
 Frame of Spirit, Pervency for the Propagation of the Truth.

Samuel a Prophet, was called of God, contrary to the Will of
 Man, 1 Sam. 3.

Oded a Prophet was called of the Lord, 2 Chron. 28. his Testi-
 mony from the Mouth of the Lord was effectual.

Ahab the Prophet was called of the Lord, 1 Kings 11. 29. &
 14. 25. *If thou comest uncalled, God will say unto thee, Friend,
 how comest thou hither?* The Calling is Null, if it have not the Living
 God for the Author and Caller. *Wilson's Christian-Dictionary.*

Iddo the Seer was called of God, 2 Chron. 9. 29.

Jehu the Prophet was called of the Lord, the Word of the Lord
 came unto him, 1 Kings 16. 1.

Jahaziel a Prophet was called of the Lord, the Spirit of the Lord
 came upon him, 2 Chron. 20. 14, 15.

Elijah was called of the Lord, made a Prophet by the Living
 Word, 1 Kings 17. 1, 2. his Testimony was against Ahab and Je-
 zebel for their Idolatry and worshipping of Images, for the which
 they persecuted him, calling him, *A Troubler of Israel,* 1 Kings 18.

Elihu a Ploughman was called of God, 2 Kings 2. 15. he re-
 proved

proved the Idolatry of Priests and People in his Age; he cured *Naaman* of his Leprosie, upon which *Naaman* testified, saying, *I know that there is no God in all the Earth, but in Israel*; *Naaman* offered him a Gift, and urged him to take it, but *Elisha* refused, shewing forth another manner of Spirit, than is in Man-made Ministers, who speak much the Horseleeches Language, *Give, Give*; 2 Kings 5.

Micajah, a Prophet called of the Lord, concerning whom the King of Israel said; *I hate this Micajah, for he doth not prophesie good concerning me, but Evil*: One advised *Micajah*, *To speak well of the King, as the Four Hundred Prophets had done*; *Micajah* answered, *As the Lord liveth, what the Lord saith unto me, that will I speak*. 1 Kings 22. shewing forth another Spirit than is in Man-made Ministers, Men pleasers.

Huldah a Prophetess was called of the Lord, the living Word came to her, and she bare Testimony against the Backsliding and Idolatry of that time, 2 Kings 22.

Shemaiah a Prophet, a Man of God, called of God, the Word of the Lord came to him, 1 Kings 12. 2 Chron. 12.

Azariah, the Spirit of the Lord came upon him, and he preached true, sound and wholsom Doctrine, 2 Chron. 15.

Hanani the Seer, in the Word of Prophecy reproved *Asa* King of Judah, for his Reliance upon the Arm of Flesh, and for his Non-reliance upon the living God; *Asa* imprisoned him for his Message, 2 Chron. 16.

Zechariah a Prophet was called of the Lord, the Spirit of the Lord came upon him; he reproved the People for that they forsook the Lord, saying, *The Lord had forsaken them*; for the which they conspired against him, and stoned him, 2 Chron. 24. Thus they, that are in the Flesh, they swell against them that are in the Spirit.

Balaam was called of God, he heard his Voice, the Spirit of God came upon him, he prophesied of the coming of Christ; but by looking after Gifts and Rewards, he went astray, Numb. 22, 23, 24. Chapters.

Miriam a Prophetess was called of the Lord, Exod. 15. for Murmuring against *Moses* she became Leprous, and was shut out of the Camp seven days, Numb. 12.

Isaiah

Isaiah the Prophet was called of the Lord, *Isa.* 38. 1. & 48. 16. he bare Testimony against such Teachers as came by the Will of Man, saying, *His Watchmen are blind, they are all ignorant, they are all Dumb Dogs, they cannot bark, sleeping, lying down, loving to slumber; yea, they are Greedy Dogs, which can never have enough; they all look to their own Way, everyone for his Gain from his Quarter, Isa.* 56. 10, 11. Who are called of God now, they see and comprehend such as come by the Will of Man, who have nothing but what they receive from Schools and Colledges, Natural Tongues, Arts and Sciences, School-Divinity, to be the blind and ignorant Watchmen, seeking, yea, Extorting Gain from their Quarters, from their Parishes, watching for the Fleece more than for the Good of the Flock. *Trap on the Corinthians* saith, *That Luther never found himself once tempted to Covetousness.* Among Man-Made Ministers herein few are *Lutherans.*

Jeremiah was called of the Lord when a Child, without recourse to *Heathen* Education, *Jer.* 1. he said, *Ab! Lord God, behold I cannot speak, for I am a Child:* The Lord said, *Say now, I am a Child; thou shalt go to all that I send thee; and whatsoever I command thee, thou shalt speak:* Here he is drawn from Man, to the Mouth of the Lord. *I will give you Pastors according to mine Heart* (saith the Lord) *which shall feed you with Knowledge and Understanding,* *Jer.* 3. 15. Such Teachers are of the Lord's giving, not of Man's sending. He reprov'd their great Corruption; as in the Civil, so in the Ecclesiastical State, saying, *A wonderful and horrible thing is committed in the Land, the Prophets prophesy falsely, and the Priests bear rule by their Means, and my People love to have it so,* *Jer.* 5. 30, 31. In the Light of Truth such as these are found out.

Again, He testified against such as ran and were not sent, saying, *They make you Vain; they speak a Vision of their own Heart, and not out of the Mouth of the Lord; I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophesied: but if they had stood in my Counsel, and had caused my People to hear my Words, then they should have turned them from their Evil Ways, and from the Evil of their Doings,* *Jer.* 23. In the Prophetical Dispensation such as ran for Self-ends, not being sent of the Lord, the Prophet's Testimony was against them; for his Testimony the People stroke him,

him, stocked him, imprisoned him, and sorely persecuted him: The same is fulfilled in our dayes.

Ezekiel was called of the Lord, chap. 1. he bare Testimony against such as came by the will of Man, without a heavenly Call; he prophesied, *That the Lord would deliver his Flock from the Mouth of such, and set up One Shepherd, who should feed them*: This one Shepherd is known, and the Shepherds that mind the Fleece more than the Flock are turned from, Ezek. 34.

Daniel, through the virtue and influence of the living Word was made a Prophet; he fore-saw the Messiah; he saw his Kingdom, and how the Saints should take his Kingdom; and of the smothering of Transgression, and of the putting an End to Sin, and of making Reconciliation for Iniquity, and of bringing in Everlasting Righteousness.

Hosea was called of the Lord, the Word of the Lord came unto him, cap. 1. 1. he bare Testimony against Zophane Priests; saying, *My People are destroyed for lack of Knowledge; because thou hast rejected Knowledge, I will also reject thee, that thou shalt be no Priest unto me*, Hos. 4. *And as Troops of Robbers wait for a man, so the Company of Priests Murder in the Way by Consent, for they commit Lewdness*, Hos. 6. 9.

Joel the Prophet was called of the Lord, Joel 1. 1. he prophesied of the Glory of the Evangelical Dispensation, saying, *It shall come to pass afterward, that I will pour out my Spirit upon all Flesh; your Sons and your Daughters shall prophesie, your old men shall dream Dreams, your young men shall see Visions; and upon the Servants and Hand-maids, in those days I will pour out my Spirit*, Joel 2. 28, 29. So 'tis the Spirit of the Lord that enables to Pray, to Preach, to Prophesie, to bear a faithful Testimony for the Lord; not acquired Heathen Arts, Sciences, and natural Tongues.

Amos, a Herds-man, and a Gatherer of Sicomore Fruit, was called of the Lord to be a Prophet, Amos 1. 1. he rebuked Israel, for that they would have had the Lords Prophets silent, Amos 2. 12. *Amaziah said unto Amos, O thou Seer, flee into the Land of Judah, there eat Bread, and Prophesie there; but Prophesie not anymore at Bethel, for it is the Kings Chappel, and it is the Kings Court*, Amos 7. Thus he who had the Letter, without the Spirit, would have limited him that was in the Spirit, the Key which opens, and no man

can shut: And how man-made Ministers now, and others, in the Will of the Flesh, have and do labour to stop the Testimony of Truth, because not born by Artists, Logicians, Philosophers; I need say little.

Obadiah was called of the Lord, contrary to the Will of Man, cap. 1. 1. he prophesied, *That Saviours should come upon Mount Zion, to judge the Mount of Esau, and the Kingdom should be the Lords*, ver. 21.

Jonah was called of the Lord; the Word of the Lord came unto him, *That he should preach Repentance unto Nineveh*; but consulting with Flesh and blood, he steared his course to *Tarshish*; a great Fish swallowed him up; through Repentance he was delivered, and sent to preach Repentance to *Nineveh*, *Jonah* 1, 2, & 3. chap.

Micah was called of the Lord, cap. 1. 1. he bare Testimony against such as came by the Will of man; saying, *Thus saith the Lord concerning the Prophets that make my People Err, and cry, Peace, Peace; and he that puts not into their Mouthes, they prepare War against him*: In the Living Word that came to *Micah*, such Teachers are now seen, preparing War against them that put not into their Mouthes, that refuse to give them Tythe, Easter-reckonings, Midsummer-dues, Martin-Mass-Calves, Mortuaries, Reek-pennies, such they Sue, recover Tribble Damages, Imprison; what spoil is made on this account, very many Parishes in England affords Examples. The Sun was gone down over such Prophets, yea, Night was upon them, and they had no Vision nor Answer of God, *Micah* 3. 5, 6, 7. Now such as deny Revelation and Vision, the Sun is gone down unto them, Night is upon them. Further saith *Micah*, *The Heads judge for Rewards, and the Priests teach for Hire, the Prophets divine for Money; yet will they lean upon the Lord, and say, Is not the Lord among us?* *Micah* 3. 11. In the same Spirit now revealed, such are now seen.

Nahum was called of the Lord, cap. 1. 1. he spake of slumbering Shepherds, cap. 3. 18. In the Soul-quickning, Life-restoring Word, such Slumberers and Sleepers are now seen, who are not kept waking to Righteousness, nor vigilant for the good of their Flocks.

Habakkuk was called of the Lord, cap. 1. 1. he prophesied of a comfortable Dispensation, of the scattering of the Exhalations of **Darkness**.

Darkness and Ignorance; saying, *The Earth shall be filled with the Knowledge of the Glory of the Lord, as Waters cover the Sea*, cap. 2. 14.

Zaphaniah was called of the Lord, cap. 1. 1. he testified, *That the Lord would cut off the Names of the Chemarims, that is, Black coats, with the Priests*, Zeph. 1. 4. He said of Jerusalem, *That her Prophets were Light and Treacherous Persons; that her Priests had polluted the Sanctuary, and had done Violence to the Law*, cap. 3. 4. Such as have no Call but of man, will be found guilty hereof.

Haggai was called of the Lord, he cryed out, saying, *Is it time for you to dwell in your Ceiled Houses, and this House lie waste?* cap. 1. Such are in Transgression, who dwell in their own, who cover themselves with the black Curtain of Self, and natural Endowments, and neglect the Dispensation of God, where the building of the true Temple is.

Zechariah was called of the Lord, cap. 1. 1. he bare Testimony against such as ran unsent; saying, *Wo to the Idol Shepherd that leaveth the Flock; the Sword shall be upon his Arm, and upon his Right Eye; his Arm shall be clean dried up, and his right Eye shall be utterly darkened*, cap. 11. 17.

Malachi was called of the Lord, cap. 1. 1. he reproveth the Priests for neglecting the Covenant, cap. 2. 1, 2. as man made Ministers now are justly reproveable for neglecting the new Covenant, the Law written in the Heart, the Spirit put in the inward Parts, the great blessing of the Evangelical Dispensation.

John the Baptist was called of the Lord, without recourse to Heathen Arts and Sciences, spoiling Philosophy, Luke 1. 15. Luke 3. 1, 2.

Christ Jesus, the End of the Law, the End of the Prophets, in his prepared Body, called not the Wise and Prudent, Painted Orators, Subtil Sophisters, Crafty Logicians and spoiling Philosophers, but weak and contemptible Instruments, as unlearned Fisher-men to preach the Everlasting Gospel, that they might be in him, what they were, that they might be Work-men solely and wholly, thorow his Power, Virtue and Influence; not thorow acquired Arts, Parts and Sciences, Mat. 4. 18, &c.

Christ sent not Orators (saith *Augustin*) to work upon Fisher-

men, *Andrew* and others, but by these *Fisher-men* he reduced Kings and Emperors to the saving Knowledge of the Truth.

Omnipotency being Agent, saith one, it matters nothing what like the Instrument be.

Of *Fisher-men* he made them *Fishers* of men; they came to the Discipleship to learn of *Christ*, before they came to the Apostleship to be Preachers of *Christ*; they were taught and caught by him, before they taught and caught others.

Unlearned *Fishermen*, saith *Jerom*, are sent to preach, that the Faith of Believers may not be thought to be gotten by the Power of man, but by the Teaching of God.

Christ sent his Apostles (saith *Chrysostom*) as the Sun sends out his Rayes, as the Rose sends out its sweet Odour, as the Fire disperses its Sparks.

If you do not firmly believe, saith *Zuinglius*, that you may be taught of God, without the teachings of men, you are without true Faith, *De veritate verbi*.

Christ said unto his Disciples, Pray the Lord of the Harvest, that he will send forth Labourers into his Harvest, Mat. 9. 38. He bad them not have recourse unto Schools and Colledges, to natural Languages, Arts and Sciences, but to the Lord of the Harvest; no other Fountain nor Well-spring he commended them to, but to the Lord of the Harvest: So the qualifying and sending of Gospel Ministers is the Lords Prerogative Royal.

Fulke, *Augustin*, *Marlorat*, *Poole*, Bishop *Jewel*, and many more which might be mentioned, say on this Scripture, That Ministers of the Gospel are sent of the Lord, and are furnished and qualified by him for that Work, and that all others are Intruders; as *Christ* sent the Twelve, so he sent the Seventy, Luke 10. He said to his Disciples, *As my Father hath sent me, even so send I you*, John 20. 21.

Bishop *Usher* in Vindication of the *Waldenses*, by way of Apology said, *God did chuse Fishermen*, that so he might not give his Glory to another; the little Ones that asked Bread, received the same; but the Learned being busied about vain Contentions and Disputations were sent empty away.

Further, *Christ* after his Resurrection bad his Disciples, *Wait for*

for the Promise of the Father ; saying, Ye shall receive Power, after that the holy Ghost is come upon you ; and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the Earth, Acts 1. 4, 8. So that their Witness-bearing was an Effect of the Lords/heavenly Appearance in them and among them ; And who run without this, relying on their Stock of Natural Tongues, Heathen Arts and Sciences, they will be found false Witnesses.

Without the concurrence of Spiritual Aid, faith Spark, the King's Chapline, the rarest Orators are but as sounding Brass and tinkling Cimbals.

Christ's Disciples were unlearned men, but he gifted them, and made them learned in Spiritual Learning, before he sent them abroad, inasmuch that the Rulers, Elders, Scribes, High Priest, &c. marvelled at the boldness of Peter and John, perceiving that they were unlearned and ignorant men ; and they took knowledge of them, that they had been with Jesus, Acts 4. 13.

As Bishop Jewel said of Councils, God is able, not only without Councils, but also against Councils, both to defend and to enlarge his Kingdom, in *Apol.* So I say, Christ the same yesterday, to day and forever, is able to qualify and accomplish, and doth qualify and accomplish for the Ministry, such as are his Ministers, without sending them to the bitter Waters of Heathen Wisdom, Heathen Learning : 'Tis *Heathen*, not *Christian* Education I speak against.

Further, the Apostles chusing seven Deacons, we read not that they enquired for men profound in *Heathen Arts and Sciences*, but for men of Honest Report, full of the holy Ghost and Wisdom, Acts 6. 3. So that the holy Spirit only qualified for that Work.

Paul was called of the Lord for the Gospel Ministry : While untouched with the Finger of Heaven, his Recourse was unto the High Priest, to receive Commission from him ; but after the heavenly Touch, his Cry was, *Lord, what wilt thou have me to do ?* Acts 9. While he had nothing but what he received at the Feet of Gamaliel, he ran a fierce Career, faith one, to the zenith of Persecution ; at length a heavenly *Siste gradum Saul*, caused him to run Retrograde ; and in his Apology before King Agrippa, he ascribes his Call, not to Gamaliel, but to the Lord, Acts 26. Acts 20. Gal. 1. 2 Cor. 3. 5, 6. A Call, faith *Aug. Mark.* cannot be lawfull, except it be of God. As

As for *Bishops*; Gospel-Bishops, they are called of the Lord; therefore *Paul* said, *Take heed to your selves, and to all the Flock, over the which the holy Spirit hath made you Over-seers*, that is, *Bishops*, *Acts* 20. 28. They are made such, truly such, by the holy Spirit; *Aug. Marl.* testifies the very same. Now if any bear that Name, or pretend that Office, without the Spirit, such are *Apostopi*, saith *Espeusam*, rather than *Episcopi*, By-seers, rather than Over-seers.

Further, *Paul* called of the Lord, bare this Testimony, saying, *How shall they preach, except they be sent?* *Rom.* 10. 15. *Aug. Marl.* said on this place, This is spoken against them who go to the Ministry without a Call, who run, not being sent; hereupon they do no good; what they do, 'tis for their Belleysake, not for the Glory of God. *Poole* on the same place, speaks to the same purpose.

Further, *Paul* in his Epistle to the *Ephesians*, said, *When he ascended up on High, he led Captivity Captive, and gave Gifts unto men; and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the Perfecting of the Saints, for the Work of the Ministry*, *Ephel.* 4. So that Apostles, Prophets, Evangelists, Pastors, Teachers, Bishops, Elders, Deacons, as truly such, are qualified by the Gift of the Lord, not by Natural Tongues, Heathen Arts, Sciences, Endowments, Accomplishments; though Tongues may be, and are useful in their place: *Gave Gifts to men*, saith the Apostle; the *Hebrew Psalmist* hath it, *Psal.* 68. 18. *Thou received Gifts for men*: Christ received them, that he might give them. *Gave Gifts to men*; the *Psalmist* adds, *Even to the Rebellious*: The Rebellious have a Gift to lead them out of the state of Rebellion, or to leave them inexcusable, if they continue therein.

Paul to *Timothy* and *Titus*, setting down the required Qualifications of Bishops and Deacons, mentions no Mathematicks, Logicks, Spoiling Philology, but Gravity, Blamelesse, Sobriety, Justice, Holiness, Temperance, &c. *1 Tim.* 3. *Tit.* 1.

Were such men taken into holy Orders, saith the Author of the Book called, *The Naked Truth*, and constituted Pastors, the Church of Christ would be better edified, though *Plato*, *Aristotle*, *Euclid*, *Scotus*, *Aquinas*, were never known to them; the
holy

holy Scriptures are able to make wise unto Salvation, through Faith in Christ Jesus: If so, why are Heathen Philosophers so much doted upon? And all Scripture is given by the Inspiration of God; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the man of God may be Perfect, thoroughly furnished unto every good Work, 2 Tim. 3. Mark, thoroughly furnished, without Logick, Spoiling Philosophy, Pagan Ethicks, Physicks, Metaphysicks, School-Divinity: If thoroughly furnished without these, what need of these?

The Ministerial Office may be better performed, saith the Author, by Grave and Conscientious men, though they never saw University, nor know any Language, but their Mother-Tongue, than by any Aristotelist, Scotist, Aquinatist, with their knacks of Quiddities, Qualities, Syllogisms, Enthimems, Distinctions & Subsumptions, &c.

Were such Grave and Conscientious Persons, saith this Author, admitted into the Ministry, as the Apostles ordained, such Preaching set up as they practised, and all other decryed, then Thousands in the Nations would preach the Gospel for Conscience sake.

Paul speaking of the *Aaronical Priesthood*, said, *No man taketh this Honour to himself, but he that is called of God, as Aaron was, Heb. 5. 4. Aaron was not to execute the Priests Office, till called of God; he was to be anointed with Oyl, to have a Breast-plate, and the Urim and Thummim in it, a Girdle, &c. Exod. 28. Without these he was not to Minister, a Type of Christ, and of the Evangelical Ministry, fulfilled in the Substance, Christ Jesus, a Kingdom of Priests, a Royal Priesthood, into which no man is to intrude, nor pretend, till called of God, furnished with the heavenly Anointing, Breast-plate of Righteousness, Urim and Thummim, Light and Perfection. Girdle of Truth, &c. Such as deny an Immediate Call, and confess they have not the Apostles Spirit, they want their Armour, their Breast-plate, they plead against their Urim and Thummim, Light and Perfection: so are man-made Ministers excluded from the Call of the *Aaronical Priesthood*, the Type, and of Christ, the Substance, and of the Evangelical Ministry.*

The Call of God, saith *Aug. Marlorat*, on this place, makes a Lawful Office; this was common to *Christ & Aaron*, for God call'd them both.

Let such (saith one) as run before they be sent, with their Dead, Carnal, Formal Worship and Erronious Doctrines, remember

Nadab

Nadab and Abihu, with their strange Fire, such as was not sent down from Heaven, *Lev. 10.* *Cora* and his Complices with their dismal Ultrapations, *Numb. 16.* *Uzza* with his exemplary Punishment, *1 Chron. 13.*

The Lord commanded, *That such of the Sons of Aaron as had Blemishes and Corporal Deformities, should not execute the Priests Office, Lev. 21.* Implying, that Gospel Ministers should be freed from Spiritual Blemishes, the Defilements of Sin, Iniquity, Superstition and Idolatry; whom the Lord calls to be his Witnesses, he reconciles them to himself, and cleanses them from the Defilements of Body, Soul and Spirit.

The legal Priest was not to be blind, but was to have his Eyesight; implying, that Gospel Ministers, anointed with heavenly Eye-salve, are Quick-sighted, not Blind, but Openers of Blind Eyes: 'Tis said of *Hagar*, *That God opened her Eyes, and she saw a Well of Water, Gen. 21.* So the Lord opens the Eyes of his Witnesses, to see the Well of the Water of Life, and to feel its comfortable Virtue; so they cannot but invite others thereunto, and that Freely; and blind Watch-men are offended, such as have no Call, but from Man, commended thereto through Natural Tongues, Heathen Arts and Sciences: These are Blind, not Gospel Ministers.

The legal Priest was not to be Lame, Lameness was prohibited; Gospel Ministers are not Spiritually Lame, *They run without Weariness, walk without Fainting*; but Man made Ministers are in Spiritual Lameness, not knowing the use of that Foot that leads to Life; these halt in the Way: How can they say, as *Paul*, that excellent Way-guide said, *Be ye Followers of me, even as I also am of Christ? 1 Cor. 11.* *And walk as you have us for an Example, Phil. 3. 17.*

The legal Priest was not to have a flat Nose, such as have their *Olfactory Nerve*, is often obstructed, so that they are void of the sense of Savour: Gospel Ministers, called of the Lord, they savour the things of the Lord, they savour the Sweetness of Christ's good Ointment, and are refreshed thereby; but Man made Ministers, through a spiritual Obstruction, they savour not the Things of God, but their Understandings are so darkned and depraved, as that they call Evil Good, and Good Evil; and put Darkness for Light, and Light

Light for Darknes; and put Bitter for Sweet, and Sweet for Bitter,
 Isa. 5. 20.

The legal Priest was not to have any thing Superfluous, Excess in Number, Quantity or Quality; implying, that such as are truly called to the Evangelical Ministry, to the Gospel Dispensation, what they are, they are in the Lord, New Creatures; Old Things are put off, all things are become New. *James* admonished the scattered Tribes, *To lay apart all Filthiness, and Superfluity of Naughtiness, and to receive with Meekness the Engrafted Word, which was able to save their Souls,* James 1. 21.

The legal Priest was not to be broken Footed, nor broken Handed. What implies this? That such as are truly called into the Gospel Ministry, they are Sound Footed and Handed; the Foot of their Mind keeps in *Sions* Way, it breaks not off from the Way of God, it keeps in the Path of Judgment; their Hands handle the Word of Life; but such as have no Call, but of man, they are Revolters, broken off from the Path of Life.

The legal Priest was not to be Crook-Backt: What implies this, but that Gospel Ministers, made so, contrary to the Will of Man, are not pressed down with the weight and burden of worldly Cares? Now, what but the World, its Pleasures, Profits, Lucre, Gain, Advantages and Preferments is in the Eye of Man made Ministers?

The legal Priest was not to be a Dwarf, of small Bodily stature; implying, That the Ministers of the Gospel, impowered from above, must not be stinted in spiritual Growth, not Novices of low stature in the saving Truth, but grow like the Palm Tree, Tall, Upright, always Green, Flourishing, Fruitful in spiritual Growth, always tending Heaven-ward, till they attain unto the measure of the stature of the Fulness of Christ, *Ephes. 4.* But such as are called by the will of Man, and stand therein, they are strangers to the first Principle of pure Religion, not so far as the Novice, or young Schollar's state; so no Ministers of Christ.

The legal Priest was not to have a Blemish in his Eye, whereby his sight might be diminished or depraved; implying, That the Evangelical Witnesses, whose Eyes are anointed with spiritual Eye-salve, grow up in clearness of Understanding, for their comfortable walking with God, and for bringing of others into the Path of the Ransomed; but Man made Ministers may be exquisite in Tongues,

C

Arts,

Arts, Histories, Civil and Ecclesiastical, Councils, Fathers, School-men, yet spiritually blind.

The legal Priest was not to be Scorbutoical nor Scabbed, wherein the Peccant humor of corrupt Blood to abounded, that it brake out and deformed the **Flesh**; this rendred a man incapable of discharging the Priests Office: What implies this, but that the Gospel Ministers should through the Power, Virtue and Influence of the Cross of Christ know the **Flesh** Crucified, with the Affections and Lusts thereof, and lift up pure Hearts and clean Hands without wavering and doubting? but such as have no Qualification, but from Man, from Natural Tongues, Arts, Science, Pagan Metaphysics, the Virtue of the Cross not being known, **Flesh** ruling within, manifests it self without.

The legal Priest was not to be *Concussus testiculo*, that is, have his Stones broken; this Imperfection unqualified the Sons of *Aaron*, disabled them from executing the Priests Office: This implies, that the Lord's Witnesses under the Evangelical Dispensation, should be enabled to beget others into the healing Power of the Living God. *Paul* told the *Corinthians*, saying, *In Christ Jesus I have begotten you through the Gospel*, 1 Cor. 4. 15. Phil. 10. Now Man made Ministers beget others into dry, parched, sandy Forms, without Power, and persecute others for Non-Compliance thereunto.

Peter the Apostle gave a pregnant and lively Testimony for a Divine and Immediate Call, saying, *As every man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God*, 1 Pet. 4. 10. So Gospel Ministers minister out of the Treasure of God's Gift; not from a stock acquired by Natural Languages, Arts and Sciences.

Further, saith *Peter*, *If any man speak, let him speak as the Oracles of God: If any man minister, let him do it, as of the Ability which God giveth*, vers. 11. So that the true Ministry proceeds from the Spring of divine Ability; not from the muddy Lake of acquired Pagan Arts, Parts and Endowments.

Nothing conduces more, saith *Aug. Marb.* on this place, to correct Murmurings, then in considering that we minister not of our own, but what the Lord hath given us.

Further, 'tis said, *I will give Power unto my two Witnesses, and they*

they shall Propheſie a Thousand Two Hundred and Threeſcore Dayes clothed in Sackcloth, Rev. 11. 3. Goſpet Miniſters; ſaith *Pareus* on this place, who are the Lords Witneſſes, are impowred and qualified by the Lord, for the Performance and Diſcharge of their Work.

After three dayes and a half, the Time of the Beaſts Reign, that aſcended out of the Bottomleſs Pit, and Locuſts coming out of the Smoke, Anti-chriſtian Teachers bred and qualified in the Smoke of humane Wiſdom, Spoiling Philoſophy, Unſavory School Divinity, whereby Kindreds, Tongues and People are made Drunk. I ſay, after the Reign of the Beaſt, and of the Locuſts, Antichriſt and his Man made Miniſtry, *Joh* fore-tells the Reſtoration of Witneſſes, and of their Call to the Miniſtry; ſaying, *The Spirit of Life from God entered into them*, Rev. 11. 11. So that the Succeſſion of true Witneſſes of the true Miniſtry, after the Apoſtacy, ſhall be through the Operation of the Spirit; not through the Smoke of the Pit, Spoiling Philoſophy, School Divinity; and through the Operation of the Finger of the Antient of Dayes, *The Kingdoms of this World ſhall become the Kingdoms of our Lord, and of his Chriſt, and he ſhall Reign forever and ever*, Rev. 11. 15.

So that the Spirit of Life entering into men, after the Beaſt and his Locuſts, Anti-chriſt and his Miniſters have had their Day, is to be the only Qualiſier for the Evangelical Diſpenſation. Moſt of the Miniſters among the *Waldenſes* were Trades-men, as Merchants, Fiſher-men, Taylors, Shoe-makers, Husband-men; and theſe *Waldenſes*, antient *Proteſtants*, Witneſſes againſt the apoſtatiſed *Roman* Church, bare Teſtimony, That it were lawful for any to Preach, who were called of God: Though Strangers to Natural Tongues, Arts, Sciences, Philoſophy, ſuch the living God is raiſing up to ſtand on their Feet, and they muſt bear their Teſtimony in order to ſeaſon, and rectifie the Nations; though by the Sons of Belial, under the Deluſion of Anti-chriſt, they be branded as Anti-magical and Anti-miniſterial, and Perſecuted.

CAP. II.

Of a Humane Call into the Ministry.

WHile the Primitive Faith was kept, the Ministers of the Gospel were Stars in Heaven, shining as Stars through purity of Doctrine, and heavenly Spotless Conversation; while Stars in Heaven, fixt in heavenly Places in Christ Jesus, they had the heavenly Key, letting them into the royal Court of the Lords Presence; they entertained no Wisdom in Church or School, but what was Heavenly, no Call into the Ministry, but what was Divine, Immediate, contrary to the Will of Man: *Holy men of God, as Peter said, spake as they were moved by the holy Ghost: Yea, and these in the Life of Righteousness, Power of Godliness, saw such as got the Letter without the Spirit, the Scriptures without the Power, and bare Testimony against them to be false Teachers, Antichrists, Preaching for filthy Lucre, Gifts and Rewards. Yea, Paul spake of the Rise of Self-lovers, Covetous, &c. who should have the Form of Godliness, without the Power thereof, Scriptures without the Spirit; such, said he, are to be turned from,* 2 Tim. 3.

John foresaw a great Star fall from Heaven, to Earth, then being in the Earth; an earthly Key was thrust into the hand of his Mind, even the Key of the Bottomless Pit; out of the Pit arose a Smoke, darkning Sun and Air, Spoiling, Corrupting and Depraving the Glory and Purity of the Primitive Church: What was this Smoke? Earthly Wisdom gushing as a heady Torrent into Church and School, Traditions, Errors, Lyes, strange Doctrines, Superstition, Idolatry, Lacivious Poems, Wanton Comedies, Vain Tragedies, Frivolous Fables, Spoiling Philosophy, Heathen Logicks, Ethicks, Metaphysicks: As this Smoke steamed into Church and School, the Pearl of heavenly Wisdom, and the Pure, Divine, Immediate Call into the Ministry was lost in the Smoke. Yea, and John foresaw Locusts come out of the Smoke: What's that?

that? Swarms of Man-made Ministers, bred and qualified in the Smoke of earthly Wisdom, be they Garduates or Under-graduates, if they have nothing but from Man; so that since the steaming in of that Smoke, the Call hath been of Man, through Natural Languages, Heathen Arts, Parts, Endowments, Qualifications at Schools and Colledges; yea, and the Locusts have been so senseless and benumbed, as to plead against any other Call, or Manner of Qualification.

The true Ministry was and is peculiar to the New man, 2 *Pet.* 1. 21. *John* 20. 21. But the heavenly Capacitating Ability, being lost, through the Smoke of the Pit, a Qualification without was set up in the place of it, gained by Schools, Universities, Languages, Spoiling Philosophy; so Preaching is made an Art of the old Man, by Antichrist.

Let none apprehend that I deny Schools of Learning; for Schools teaching the knowledge of the Creation, and of useful and necessary Things, and Languages, useful in their place, I own; but 'tis the Lord of the Harvest that must send forth Labourers into the Harvest; Universities cannot do that.

I might produce a Cloud of Witnesses, shewing, that after the Beast was risen out of the Sea, and Earth, Apostatised *Christendom* was become as Waters, Kindreds, Tongues, People and Nations professing Christianity, yet were made drunk with the Cup of Fornication, Spiritual Idolatry; no other Call into the Ministry was admitted, but what was gained at Schools and Universities, by Acquired Tongues, Heathen Arts and Sciences; though in all or most of Ages, as by the *Waldenses*, *Albigenses*, &c. the Lord had his Witnesses, bearing Testimony to the Virtue and Power of a divine Call, and that without it, all Natural Tongues, Heathen Arts and Sciences were insignificant and insufficient.

In the dayes of King *Henry* the 4th, the King, Lords and Bishops agreed, That no man within his Dominions should preach privily, or otherwise, without special License of the Ordinary of the same place. Was not this an Usurpation of the Prerogative of the Lord of the Harvest.

Before *Henry* the 8th's dayes, the King nominated who should be Bishop of such a Diocess; being presented to the Pope, the Pope was to approve of him: After the Popes Approbation, he

was

was consecrated by the Arch-Bishop in *England*. In the Apostles dayes Bishops were made by the holy Ghost, *Acts* 20. 28.

Henry the 8th casting off the Pope, then he and his Parliament Enacted, That no Bishop should be commended to the Pope; but that the King should nominate them, and approve of them to be sufficient Ministers.

About the year 1547. *Edward* the 6th put forth Injunctions, That none should preach, except sufficiently Licensed.

King *James* Enjoyned, That none should Preach, except lawfully Licensed thereto, by the King or the Bishop, *For Acts & Mon.*

Queen *Mary*, in the first year of her Reign Enjoyned, That none should preach, but such as were allowed of by her Authority, or by the Arch-Bishop, or by the Universities of *Oxford* and *Cambridge*.

In the thirteenth Year of Queen *Elizabeth* 'twas Enacted, That none should be made Ministers, or admitted to preach, unless he were able to answer and render to the Ordinary an Account of his Faith in Latin, that is, he was to be a *Linguist*, a Schollar. Now how *Peter* and *John*, unlearned and ignorant men, could have passed such a Tryal, let the wise in Heart judge.

Further, Queen *Elizabeth* Enacted, That none should be admitted to any Benefice, or above the value of 30 l. per ann. unless he were a Batchellor of Divinity, or allowed of by the University of *Oxford* or *Cambridge*. Now how *Peter* and *John*, and others, the Ministers the of *Waldenses* and *Albigenses*, being most of them Tradesmen, Non-Entes of no standing in Universities, could have passed this Tryal, I see not, though called by the Lord of the Harvest to labour in the Vineyard.

In the Year 1644. the Parliament made an Ordinance to authorize the *Presbyter Assembly of Divines*, for the Ordination of Ministers, and gave them Rules for the Examination of such as were to be ordained by them; as, *Whether they had Sworn, and taken the Covenant? What Degree they had taken in the University, &c?* Herein, notwithstanding the swelling pretence of Reformation, Christ, the Lord of the Harvest was denied.

In the Year 1653. *Oliver Cromwell* and his Council ordained, for the Approbation of publick Preachers, and appointed Commissio-

ners for that purpose, to judge of the Abilities of men, before they were admitted to preach. And how such were entertained, who were sent by the Lord of the Harvest, to bear witness against Man-made Ministers, and their Unscriptural Covetous Practices, 'tis fresh in the remembrance of many.

Now you that plead for a Mediate Humane Call, let me thus Reason with you, Must the *Aaronical* Priesthood, which typed out Christ, and the Prophetical Dispensation, which foresaw Christ, allow of no Call but what was Divine, contrary to the Will of man? And must the Evangelical Dispensation, the Substance, the end of the Law, the end of the Prophets, the Glory of Dispensations, lean upon the bruised Reeds of a Humane Mediate Call, by Natural Tongues, Heathen Arts and Sciences? I have done when I have answered a few Objections.

Objection, Acts 1. 24.

Answer, This makes nothing for a Humane Mediate Call by the Will of man, but against it: The Apostles, after the Resurrection and Ascension of Christ, judged it expedient, that one should be ordained a Witness with them of the Resurrection of Christ, instead of *Judas*, who was gone to his place, they appointed two, *Joseph* and *Matthias*, men that had been conversant among them, had seen the glorious and wonderful Works of Christ, grew up in the Faith of the Gospel with them; not trained up in Natural Tongues, Heathen Arts and Sciences, Logicks, Spoiling Philosophy, Pagan Metaphysics, for that purpose; and the Apostle said, *Thou Lord, which knowest the Hearts of all men, shew whether of these two thou hast chosen*, Acts 1. 24. Mark this, Whether of these two thou hast chosen. So that the adding of him to the eleven Apostles, they ascribed it to the Lord's Call, Choice or Election.

Obj. Moses was learned in all the Wisdom of the Egyptians, Acts 7. 22.

Ans. 'Tis true; but his *Egyptian* Wisdom was not his Call, into the Work of the Lord; neither his *Egyptian* Philosophy, Hieroglyphicks, nor the Smaragdine Table of *Hermes Trismegistus*, could qualify him for that, notwithstanding his *Egyptian* Wisdom;
yet.

yet when he was to be concerned for the Lord, he was (as I may say) Mute; the Lord said to him, *Go, and I will be with thy Mouth, and will teach thee what thou shalt say*, Exod. 4. 12. Here he is drawn from the muddy Lake of *Egyptian* Wildom, to have his Dependance and Reliance upon the Mouth and Teaching of the Living God, from whom he had his Call.

The Smoke of the Bottomless Pit, saith the Book called, *The Naked Truth*, hath so blinded men, as that it is grown up into a general Opinion, that none are fit to be admitted into holy Orders, but University Students; and if he hath learnt a little to chop Logic, he is presently deemed fit to divide the Word of Truth, and is easily instituted into a Living; and if he can bring some nice Metaphysical Speculations from *Aristotle*, some Theological Distinctions from *Thomas Aquinas*, then he is judged worthy of two or three Livings. And thus University Youth, and even Boys of no Experience, saith this Author, are made Spiritual Pastors, the most weighty Office in the World.

Obj. *Acts* 13. 2, 3, 4.

Ans. This makes nothing for a Humane Mediate Call, acquired by Heathen Arts, Sciences and Philosophy, but against it; the holy Ghost said, *Separate me Barnabas and Saul, for the Work whereunto I have called them* [Mark this, Whereunto I have called them] So they being sent forth by the holy Ghost, &c. [Mark this, sent forth by the holy Ghost.] Here both their Call and Mission is ascribed to the holy Ghost. Further, if *Paul* was not called before that, he preached without a Call, *Acts* 9. 6. where *Saul* said, *Lord, what wilt thou have me to do?* Here he was taken off from the Mouth of the High Priest, to the Lord, to know his Will, and do it, ver. 15. 20. Heavenly Wisdom being revealed, his Idolized, Magnified, and highly Prized Arts, Parts and Endowments, fetched from Philosophers, he accounted as Dung and Dross.

It is an Error (saith *Luther*) to say, that a Divine is not made without *Aristotle*; rather a Divine is not made, except that be done without *Aristotle*, *Tom. 1. Fol. 10.*

The weighty Work of the Ministry (saith *Poole* on this place) is not to be undertaken without the Command and Mission of God.

Not.e

None but such as are chosen and called of God, can be fit to preach the Gospel. *Aug. Marl.* on this place.

No kind of men are less capable of receiving the Doctrine of Christ, than they that have their Mind stuffed with the Opinions of Sciences; these leave no room for the holy Spirit, saith *Cornel. Agrip. Of the Vanity of Sciences.*

Obj. 1 *Tim.* 4. 14.

Ans. This is nothing to prove a Humane Mediate Call, but the contrary. *Paul* writing to *Timothy* said, *Neglect not the Gift that is in thee*: There was a Divine Gift in him, which he was not to neglect, but to improve for the Edification of others. *Timothy* was a holy man, and he was to minister, and did minister from the virtue and influence of a heavenly Gift in him; hereby he came to the Ministry, not through Natural Tongues, Heathen Arts, Sciences, Metaphysicks, Spoiling Philosophy. From the dignity of the Calling, saith *Aug. Marl.* on this place, *Paul* exhorted *Timothy*, *That for the Edification of the Church, he would improve that Grace wherewith he was endued.* To the same purpose he wrote to him a second Epistle, saying, *Wherefore I put thee in remembrance, That thou stir up the Gift of God that is in thee*, chap. 1. 6. There was a heavenly Gift in him, out of which, as a faithful Steward, he was to minister for the good of others. *Timothy* (saith *Aug. Marl.* on this place) wanted not this Gift before, but then it shewed itself more evidently, when the Charge or Care of Teaching others was imposed upon him. *I put thee in remembrance*, saith *Paul*, *that thou stir up the Gift of God that is in thee*; rather that thou clear up the heavenly Spark that is in thee, ἀναζωοποιῇ, A Spark buried in Ashes, lies, as it were, dead, useless and unprofitable, but through the Breath of the Bellows, it is quickned, cleared, puts forth its virtue and influence, kindling combustible matter, giving light and heat to others. *Paul* would not have *Timothy* to bury in Ashes the heavenly Spark of divine Grace in him, but that through Faith and Vigilancy it might be stirred up, cleared, and he by it be kindled into Fervency, to minister Light, spiritual Heat, Benefit and Advantage to others. An Allusion, saith one, to the Fire of the Altar, that came from Heaven, which should always be burning, and never go out, *Lev.* 6. 13. To the Candle of the Virtuous Woman, that

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went

went not out by Night, *Prov.* 31. 18. To the wise Virgins Lamps, *Mat.* 25. 8. To the Lights of the Disciples, which Christ commanded to be burning, *Luke* 12. 35:

Obj. 2 *Tim.* 2. 2.

Ans. This proves not a mediate humane Call into the Ministry, by acquired Natural Languages, Heathen Arts and Sciences, but expressly the contrary; *The things that thou hast heard of me, saith Paul in this place to Timothy, the same commit thou to Faithful men, who shall be able to teach others also.* Faithful men, men full of Faith; are any full of Faith, but through the indwellings of Christ, the Author and Finisher of Faith? And are any able to teach others, but who are taught of Christ? Who witness these things, in a great measure, they witness Flesh Crucified: So who are able to teach others, or truly desire to be serviceable to others, they are Spiritually called thereto; Is it not said, that *It is God that worketh in man to will and to do of his own good pleasure?* This I say, that the Call of faithful men, of men able to teach others, is of God, and not of man. No Talent (saith *Trap* on this place) is given for private and proper use, but for the transmitting it to others, for their benefit and advantage.

Obj. *We learn Natural Tongues, Arts and Sciences, to enable us to understand Scriptures, and the Scripture and Spirit are inseparable; so though we be ordained of men, yet we exclude not the Spirit, for the Spirit and Scripture are inseparable.*

Ans. This Doctrine, if truly understood, and weighed in the Ballance of the Sanctuary, favours of Simony: *Simon* offered Money for the Spirit, but could not have it. Now if the Letter and Spirit had been inseparable, as many have taught and affirmed, he might have had it for Money; for the Bible may be had for Money.

Further, *Simon* had this acknowledgement, that the holy Spirit was the Power of God, and that mans having the Scripture without the Power signified little; but many teach and affirm now, that he that hath the Scripture, he hath the Spirit also, for they are inseparable, and that the Scripture is the Power of God; herein coming short of *Simon*.

Further,

Further, *Simon* bewitched the People : so man made Ministers, who have nothing but from man, who keep people in their corrupt Interpretation of the Letter, out of that which gave out the Letter, the Spirit, and bring them not to *Shiloh*, to whom the true gathering is, such are in spiritual Witchcraft, drawing People from the Life of Righteousness, the Seed, in which the Families of the Earth are blessed, into the Dungeon of dead, dry, empty, senseless Forms.

Again, *Simon* gave out himself to be some great one ; so man made Ministers who know no Call but from man, be they Graduates, or Under-graduates, they are puffed up with Heathen Education ; that knowledge puffs up, but Love Edifies : If the Lord of the Harvest raise any to be his living Witnesses, wanting Natural Tongues, Heathen Arts and Sciences, such are branded as Illiterate ignorant Mechanicks, and Persecuted ; as if the Gospel Ministry were entailed upon Natural Languages, Heathen Arts and Sciences ; yet the knowledge of Languages is useful in its place ; but the Gospel Ministry stands in that which was before Natural Languages.

Though it be clear by History, that the *Adahometans* descended from *Hagar* the Bond-woman, which thing they cannot deny, yet for Name and Kindreds sake, they had rather be called *Saracens*, as if they descended from *Sarah*, the Free-woman, the Wife of *Abraham*. So man made Ministers, though they plead against any Call but of man, and brand them as Hereticks, Schismaticks, Fanaticks, Enthusiasts, who plead for the Call of the Lord of the Harvest, or for seeing the Lord, or for the hearing of his Voice ; yet these man made Ministers would be called Ministers of Christ, not of man.

Furthermore, Natural Tongues, Arts and Sciences, are but such qualifications as a Natural man may have, and the Natural man knows not the things of the Spirit of God, they are spiritually discerned, *1 Cor. 2. 14.* So 'tis the Spirit, the heavenly Key ; that opens Scriptures, not Natural Tongues, Arts and Sciences. 'Tis said of Christ, that he opened their Understandings, that they might understand the Scriptures, *Luke 24. 45.* He told them not that they must have recourse to Natural Tongues, Arts and Sciences, for to accomplish them to understand Scriptures ; No,

Scriptures being things of God, they are not truly understood but by the Spirit of God.

Obj. *Universities, as Cambridge and Oxford are Well-springs of Divinity, the Fountains of Gospel Ministers.*

Ans. *Israel being Apostatized from the living God, the Lord by his Prophet complained, saying, My People have committed two Evils, they have forsaken me the Fountain of Living Waters, and have hewed them out Cisterns, broken Cisterns that can hold no Water, Jer. 2. 13. Thus Israel was guilty of forsaking the Fountain of Life, of Living Mercies, and of having recourse to broken Cisterns.*

The labour of the Apostles, and their living concern was to bring People to *Shilo*, the Store-house of heavenly Wisdom, Knowledge and sound Understanding, the Fountain of Life, the Well-spring of pure Wisdom, spiritual Treasures, Virtue, Peace, Joy, Consolation and Spiritual Refreshments, in whom the fulness of the God-head dwells Bodily, of whose plenitude, that is, fulness, his receive Grace for Grace.

Now after the Apostles dayes, the Star being fallen, Smoke arisen, Sun and Air darkned, the Purity of the Primitive Church spoiled; in a word, upon the encroachment of the Apostacy, the golden Cup of Abomination and Fornication was received by *Chri-stendom*, which became as Waters; in this smoke evaporating out of the bottomless Pit, the pure Fountain of Life was lost, the truly empowering Call of the Lord of the Harvest was lost; then in the Apostatized *Roman Church*, Schools and Colledges were erected, into which were received Heathen Poems, Comedies, Tragedies, Fables, spoiling Philosophy, Heathen Metaphysicks, and in and through learning of these, Youth was qualified for the Gospel Ministry, as they say: and these Universities were called by the Apostatized *Roman Church*, Well-springs of Divinity, Fountains of the Gospel Ministry: Thus the Fountain of Life being turned from, broken Cisterns were entertained.

Luther on 2 Pet. 2. 1. spake freely of Apostatized Popish Universities.

“The whole World (saith he) is of this Opinion, that these are “Fountains or Well springs, from which proceed such as ought to
“teach.

"teach the People: This is a horrible Error (saith he) forasmuch
 "as nothing so detestable proceeds from any thing or place, as from
 "Universities, &c.

The *Roman* Popish Religion being brought into this Nation by *Austin* the Monk and others, in process of time *Cambridge* and *Oxford* came to be founded, and made Universities, and were called *Well-springs of Divinity*, &c. And though *Protestantism*, and a great share of Reformation be pretended and professed, yet the divine Call into the Ministry is denyed, and altogether, or in a high measure ascribed to Schools of Humane Learning; yea, and *Cambridge* and *Oxford* are still termed *Well-springs of Divinity*, the two *Fountains*, and the two *Eyes of the Nation*. The Almighty is opening an Eye to see the Living Fountain, the Well-spring of Life, and to press after the same, and to deny the Idolatrous use and abuses of Man made Well-springs and Fountains; though Schools, teaching the knowledge of the Creation, of useful and necessary Accomplishments, are to be contended for, but out of their place Idolatrous, as in setting them in the room of the Lord of the Harvest.

William Tindall in his Parable of the wicked Mammon, saith "Many are not ashamed to rail and blaspheme, saying, *How should he understand the Scripture, seeing he is no Philosopher, hath never seen his Metaphysicks? and how can he be a Divine, who knows not what is Subjectum in Theologia*. Nevertheless as a man without "the Spirit of *Aristotle* or Philosophy, may by the Spirit of God "understand Scriptures, even so by the Spirit of God understands "he that God is to be sought, &c. and yet knows not what meaneth *Subjectum in Theologia*, that is, the Subject in Divinity, because it is a term of their own making.

Drawing to a Conclusion, let me say, that to confine the Ministry to Natural Tongues, Arts and Sciences, is contrary to the Lords Call in the *Patriarchal*, *Mosaical*, and in the Morning of the *Evangelical* Dispensation, yea, and contrary to the Call promised after the Apostacy, after the three dayes and an half, wherein the Beast and the Locusts, Anti-christ and his apostatized Ministry should be bred; fitted and qualified in the Smoke of the Pit, earthly and fallen Wisdom, *Rev. II. II.* Besides this my Testimony, take the Testimony of our Country-man *Gesh*, who said, "I do not
 "here confine the Gifts of God unto mans Approbation or Ordina-
 "tion:

"tion: Surely, (saith he) the Lord may fill whose Hand he will, speak by whom he will.

"In all Ages (saith this *Gell*) God raised up Priests and Prophets without the Authority, yea, against the Authority of Men, *Amos* 3. 8. *Acts* 4. 18, 19, 20.

"'Tis unreasonable (saith he) to confine the Spirit of God unto certain Theſes, Articles, Confessions and Opinions of mens making: they ſeem to dare and provoke the wiſe God, in that they cannot ſay, that their Dictates proceed from an infallable Spirit; yet would they limit and bound the infallable Spirit of the God of Truth by their preſumptuous humane Spirit, which as themſelves confeſs, is Fallable and ſubject to Error.

"We ſtay ſo long (saith *Bishop Hall*) upon the Shell of Tongues, that we can hardly have time to chew the ſweet Kernel of Knowledge. So may I ſay, Natural Tongues, Arts, Sciences and Endowments are ſo doted upon, and concluded to be the enabling qualification for the Goſpel Miniſtry, as that the heavenly Anointing, the real ability for the Goſpel Miniſtry is not waited for, but by moſt of the Worldly wiſe Linguists and Sophiſters derided.

CAP. III.

Of the Original of Biſhops in Goſpel dayes, and of the Identity, that is, Oneneſs and Sameneſs of Biſhops and Elders in the Primitive Age.

THE Apoſtles in the Power of the Lord laboured, and were livingly concerned to turn the Jew from *Judaism*, and the Gentile from *Gentiliſm*, to Chriſt, in whom Oneneſs and the new Creature is witneſſed.

After viſiting the Churches, before gathered, and in the Spirit of diſcerning, obſerving a Care begot in ſome particular Members, for the good, proſperity, growth, and decent order of their fellow Members; the overſight, care and charge of particular Aſſemblies

were

were commended to such, and they were called Elders, because chosen for the most part of the elder sort of People, and the same were also called Bishops, that is, Overseers, or Superintendents, because of their Office of overseeing and taking care of the rest.

They were called *πρεσβυτεροι*, that is *Presbyters* or *Elders*, for that they were so in Age, (the Law having so provided, that no man should be promoted to that Dignity, till he was thirty five Years old) or else because they ought to be such in Manners and circumspect Carriage, saith Sr. Thomas Ridley in his view of the Civil and Ecclesiastical Law.

Pope Boniface the First thought good, that not any under thirty Years of Age should be ordained a *Presbyter*, that is, an Elder: Afterward it was decreed by the Authority of the *Lateran Council*, that one might be made an Elder at twenty five Years old, *Polydor. de Invent. lib. 4.* But this limiting to a certain Year favours of the Will of Man, not of the Spirit.

Now 'tis my Judgment, that the same Individuals, particular Persons, that in the Purity of the Primitive Age, were sometimes called *Elders*; they were also called *Bishops*, that is Overseers, as the same Person may be sometime called a *Minister*, sometime a *Teacher*; this Doctrine in the Beauty of the Primitive Church, was not called *Heretical*, but *tempora Mutantur*, Times are changed; and in reference to the Identity, that is, oneness and sameness of Elders and Bishops in Primitive times, Scripture record is not altogether silent.

Though in Scripture 'tis not *in terminis*, that is, express words, that an Elder and a Bishop were one and the same Order and Office, yet the circumstantial Expressions are so strong and pregnant, that they are Equivalent to a clear Expression *in terminis*, that is, Express Words, saith the Author of the Book, called, *The naked Truth*.

Paul being at *Miletus*, sent to *Ephesus*, and called the Elders of the Church, and said unto them, *Take heed to your selves, and to all the Flock, over the which the holy Ghost hath made you Overseers, that is, Bishops, Acts 20. 17, 28.* Paul with the same Breath, as I may say, first calls them *Elders*, then *Bishops*; this evidently proves them one, both in respect of Name, and in respect of Office, saith *Durham*.

Paul writing to *Tim*, said, *For this cause I left thee in Crete,*
that

that thou shouldst set in order the things that are wanting; and ordain Elders in every City, &c. For a Bishop must be blameless, &c. Titus 1. 5, 6, 7. So the very same that he calls Elders, he presently calls Bishops.

Further, Peter said, *The Elders which are among you, I exhort, who are also an Elder, feed the Flock of God, taking the oversight thereof, ἐπισκοπῆτες*; which may thus be rendred, *Overseeing the same as Bishops*, saith *Darham*, 1 Pet. 5. 1, 2.

So the very same Individuals, whom he first calls Elders, he presently calls Bishops, proving the Identity, Oneness, Sameness of Elders and Bishops in the Primitive Church; these Titles were *Synonyma*, Synonymous, both attributed to one and the self-same Person: if they were not distinguished then, who can justly distinguish them since? The Jesuit *Lorinus*, on this Scripture acknowledges this Identity; You see that *Peter* and *Paul*, who were Θεοῦ ἰσχυροί, taught of God, Θεοῦ ἐκτενεῖς, inspired of God, were clear and pregnant for the confirmation of this Truth.

Further, *Jerom* in his Epistle to *Evagrius*, as in other places, and upon other accounts, *Theoderet*, *Oecumenus*, *Clarus*, *Valla*, *Hammond*, *Bilson*, the Author of the Book, called, *The naked Truth*, men eminent in the Church since the Apostles dayes, with many others such like, have born Testimony, that an Elder and a Bishop in the Apostles Language were one and the same, and that they were Names indifferent, and used to the same Persons.

Michael de Medina, cited by *Bellarmino*, Lib. 1. Cap. 15. de Clericis doth affirm, that not only *Jerom* and *Acrinus*, but also *Am-brosius*, *Augustinus*, *Sedulius*, *Primasius*, *Chrysostomus*, *Theoderetus*, *Oecumenus* and *Theophylactus* held out this Identity, the *Waldensians* and *Wickliffians* were of this Judgment: Hence it follows, that there was no difference betwixt the Names and Offices of Bishops and Elders in the Apostles dayes; the difference was not begun by any Apostolick Constitution, but upon Church-Custom, Decrees of Councils, and such other Grounds.

“These things we have spoken (saith *Jerom*) to shew that Elders
“and Bishops were the same in the Primitive times, and that Bishops
“may know that they are greater then *Presbyters*, (that is Elders)
“rather through Custom, than by the Lords appointment. This I
own.

As the Smoke of the Pit arose, the Apostatical Leprosie overspread, Disorder and Contention arose about Religion; Men drew into Parties, one crying up this man, another that man; as in the Apostles dayes, one cryed he was for *Paul*, another for *Apollo*, another for *Cephas*; and every one accounted those his own, not Christ's, whom he Baptized. Then for the Eradicating the Seeds of Divisions, and for the Restraining of Disorderly Pastors, it was decreed, *That one should be chosen out of the Presbyters, that is, Elders, and have Authority over them*; and by way of Eminency be called *Bishop*. Thus the Bishop shoulder'd out the Elders, got Superiority over them, *Polydor de Invent. rer.*

Nations being converted, Bishops increased, Differences arose: For the restraining or preventing of which, one was set over the Bishops, so called Arch-Bishop.

Arch-Bishops increasing, to restrain or prevent Heresies and Differences among them, one was set over them, called a Patriarch.

Patriarchs increasing, to restrain or prevent Differences and Disorders among them; one was set up above them, called *Catexochen*; by way of Eminency, *Papa*, that is, Pope; though *Papa*, that is, Pope, before was a Name attributed to other Bishops, *Jerom on Titus, Naked Truth*. Thus Elders and Bishops, which were one Office in the pure Primitive Times, through the Ground of Apostacy, became divided: Thus Bishop got Superiority over Elders, Arch-Bishops over Bishops, Patriarchs over Arch-Bishops, Pope over the Patriarchs.

For the maintaining of Uniformity in the Church of *Rome*, every Province was to be governed by one Priest, or more, who for Reverence sake should be called Bishops: Then by permission of Christian Princes, Kingdoms were divided into Diocesses, Diocesses into Shires or Counties, Shires into Parishes: It was decreed, *That every Parish should yield Obedience to their Parish Priest, the Parish Priest to the Dean, the Dean to the Bishop, the Bishop to the Arch-Bishop, the Arch-Bishop to the Primate or Patriarch, the Patriarch to the Legate, the Legate to the Pope, the Pope to General Councils, and General Councils only unto God, as they said.*

The Title of Bishop is of divine Institution; the other of Arch-Bishop, Primate, Patriarch, Metropolitan, Sub-Deacon, Arch-

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Deacon,

Deacon, Pope, are not mention'd by the Apostles; so of latter Institution by Man.

These things being consider'd, 'tis my Judgment, with the above-said, and others that might be mentioned, that the same Individuals, who were in the Primitive Dayes, called Elders, they were also called Bishops, that they were one and the same. Leigh also in his *Critica Sacra* saith the same, That the same Persons, who were called *πρεσβυτεροι*, that is, *Elders, ab ætate*, from their Age, were also called *ἐπισκοποι*, *Bishops, Over-seers, ab Officio*, from their Office.

CAP. IV.

Of the Work of the Ministry of Christ, and of Antichrist

CHrist Jesus, the Branch of Righteousness, having called Disciples, he influenced them with Salutiferous heavenly Wisdom, and armed them with heavenly Armour, that they might War under his Banner, against Abaddon, Apolyon, the old Serpent and his Kingdom, and be concerned as Instruments in the hand of the Lord, for the rescuing of many out of his Captivity and Tyranny.

As the Disciples, the Worthies and Warriors of the Lord, were called of Christ, so he appointed them their Work; they were to do his Work, grow up in like-mindedness with him, heavenly-mindedness: So he said to his Disciples, *Go therefore, and teach all Nations, &c. Teaching them to observe all things, whatsoever I have commanded you*, Mat. 28. Consider this, here was a divine Limit; they were to minister that, and nothing but that which they received from Christ, the Well-spring of Life and Living Mercies. Here the Smoke of the Bottomless Pit, Anti-christians Doctrines, Error, Heresie and Traditions are excluded.

Augustin Marlorat said on this place, "Christ sent out his Apostles with this Exception, That they should not press upon others"

"others their own Inventions, but that they should purely and
 "faithfully distribute what he commanded; that they should ga-
 "ther Disciples unto him, not unto themselves.

Yea, and *Paul* our Country-man saith on this place, "Christ
 "commands no other thing to be taught, than what he had com-
 "manded; hereby excluding the Traditions and Inventions of Apo-
 "statized Men.

Paul said to the Elders of the Church of *Ephesus*, *I have not*
summed to declare unto you all the Counsel of God, Acts 20. 27. So
 Ministers of Christ are to teach the Will and Counsel of God, not
 their own. But Man made Ministers are guilty in this case, who
 neither know the Call, nor do the Work, nor are content with the
 Wage of Gospel Ministers, though for Lucre's sake they are pre-
 tenders thereof.

Paul writing to the Saints at *Ephesus*, mentions the Work and
 End of the true Ministry; saying, *When Christ ascended, he gave Gifts*
unto men, to Apostles, to Prophets, to Evangelists, to Pastors, to
Teachers. To what end were these Gifts given? For the Perfecting
of the Saints, for the Work of the Ministry, for the Edifying of
the Body, till we all come in the unity of the Faith, &c. unto a Perfect
Man, unto the Measure of the Stature of the Fullness of Christ,
 Ephel. 4. Yea, and the Apostle writing unto the *Hebrews*, men-
 tions their precious Growth, and high Attainment in the Life of
 Righteousness, saying, *Ye are come unto Mount Sion, and unto the*
City of the Living God, the Heavenly Jerusalem, and to an innumera-
ble Company of Angels; to the general Assembly, and Church of the
First Born, which are written in Heaven, and to God, the Judge of
all, and to the Spirits of Just Men made Perfect, Heb. 12.

Now Man made Ministers deny Perfection in this Life; so deny
 the end of the Ministry, of the truly Gifted Apostles, Prophets,
 Evangelists, Pastors, Teachers: Yea, and they exclude themselves
 from the precious Attainments of the believing *Hebrews*: Yea, and
 they deny the Substance of the *Aaronical Urim* and *Thummim*.
 What is that?

Aaron was to have a Breast-plate of Judgment, in which was put
 the *Urim* and *Thummim*; by Interpretation, *Light* and *Perfection*,
 or *Lights* and *Perfections*, Exod. 28. 15, 30. A Type, fulfilled in
 the Substance, Christ Jesus: This implies, that in the Evangelical

Dispensation, the Breast-plate of Righteousness, with Urim and Thummim, Light and Perfection should be received. Christ, the Breast-plate of Judgment and Righteousness, the Urim and Thummim, Light and Perfection, said to his Disciples, *Be ye Perfect, even as your Father which is in Heaven is Perfect*, Mat. 5. 48. Yea, and the Apostles having received the Breast-plate of Righteousness, the Urim and Thummim Spiritually, Light and Perfection, they preached Perfection, as before is touched. So that Urim and Thummim Spiritually, that is, Light and Perfection, was witnessed and preached in the Morning beauty and purity of the Evangelical Dispensation.

Now the *Aaronical* Urim and Thummim were lost in the *Babylonian* Captivity, *Ezra* 2. So after the Apostles dayes, the Star falling from Heaven, such a weight of Smoke evaporated out of the Bottomless Pit, as that it darkned Sun and Air; so spoiled the Glory of the Primitive Church, as that the Christian Church became *Babylon*, *Mystery Babylon*: In this *Babylon*, spiritual Captivity, the heavenly Urim and Thummim, Light and Perfection was lost; and the Smoke of the Pit, during this Captivity, was and is preached up for Gospel Truths.

Nehemiah foretold the Restoration of the *Aaronical* Urim and Thummim, *Nehem.* 7. So Christ Jesus, the Son of Righteousness, the heavenly *Nehemiah*, by interpretation, *The Consolation of the Lord*, by the Breath of his Mouth, and by the Brightness of his Coming is chasing away Smoke out of a Remnant, the Carnal Exhalations of *Mystery Babylon*; and the Spirit of Life from God is entering into Witnesses, and the true Breast-plate of Judgment, with Urim and Thummim, Light and Perfection, is restored and restoring.

Now the Locusts, Man-made Ministers, which come out of the Smoke, are bred and formed in the Smoke of Earthly Wisdom, they cannot endure to hear of the finding of them; plainly discovering they want the Breast-plate of Righteousness; for where it is, Urim and Thummim, Light and Perfection is witnessed and contended for.

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The Dispariety of the Ministers of Christ, and of such as come by the Will of Man, in several Particulars.

1. Christ's Ministers were not to be called Rabbi, Masters, he forbade it; they were Obedient: *Paul* called himself a Servant, but never pleaded for Mastership; *James, Peter* and *Jude* styled themselves Servants, but no where Masters, *Mat. 23.8. James 3.1. Zuinglius* on *Mat. 23.* said, "Thou hears here, that the Titles of Masters and Doctors are not of God, because Christ forbids this thing. Further, *Wilson* in his Christian-Dictionary said, "That Ambitious seeking after Titles ought to be eschewed. But Man-made Ministers plead for the Title of Rabbi, Masters, having let in the Poyson of Ambition, Pride and Arroganey.

2. The Apostles preached against such as were in the Way of *Cain*, and in the Error of *Balaam*, affecting Gifts and Rewards, *2 Pet. 2. 15. Jude 11.* The Apostles walked not in the Wayes of these. Now Man-made Ministers shew themselves to be in the Way of *Cain*, Drunk with the Wine of Envy, Murder, Persecution, in the Error of *Balaam*, pursuing the Wages of Unrighteousness, which Christ the Branch of Righteousness ordained not, Suing men at Courts of Judicature, Assizes, in Courts, Temporal and Ecclesiastical, Imprisoning men, neither sparing their own Flocks, nor others; not content with Gospel Maintenance, taking Money for Funeral Sermons, taking or forcing Mortuaries, Smoke-Money, Money for Churching of Women, for burying the Dead, for Bread and Wine, Easter-Reckonings, Midsummer-Dues, making their Gospel chargeable: Are not these Hearts exercised with Covetous Practices?

3. *Paul* preached, That the true Church was in God, made up of Living Stones, fitted, prepared, polished for their Places in that heavenly Building, offering up a Spiritual Sacrifice, *1 Thes. 1. 1. 1 Pet. 2.* But Man-made Ministers have taught, and do teach, That a House of Lime and Stone is the Church, founded by Papists for the Popish Service; and such as deny their Doctrine herein are branded a Heretical, Schismatical, Heterodox.

4. The Apostles preached God to be the Word, and that it became Flesh; by it the Prophets prophesied, it grew and multiplied,
Joh.

John 1. 1, 14. Acts 12. 24. Man-made Ministers say, The Scriptures are the Word: The Scriptures were not in the Beginning, it became not Flesh, it was not the Ground of the Prophets prophecying: Such as got the Scriptures without the Word, such ran unseint: The Scriptures contained in the Bible grow not, 'tis no greater now than a Thousand Years ago, is not the Saviour; 'tis a true Declaration of the Engrafted Word, which is able to save the Soul, *Luke 1. 1. James 1. 21.*

5. The Ministers of Christ preached up Christ to be the true Light, the Way to the Father, the Tree of Life in the Paradise of God; and Paul was sent to turn People from Darkness to Light, from the Power of Satan unto God. Peter exhorted, To take heed unto the sure Word of Prophecy, as to a Light shining in a Dark Place, until the Day did dawn, and the Day-star did arise in their Hearts, *John 1. 9. John 8. 12. Acts 26. 18. 2 Pet. 1. 19.* But Man-made Ministers say, The Scripture is the Light: Such walk in the Region of the Shadow of Death; the Scripture was given out by the Eternal Light; a Declaration of it, of God, whence it came.

6. The Apostles preached up the Baptism by one Spirit into one Body, *1 Cor. 12. 13.* as the permanent Baptism, of the Evangelical Dispensation, the Heart-cleansing and Soul-saving Baptism, the Substance, *1 Pet. 3. 21.* Man-made Ministers Sprinkle Infants, saying, thereby they are made Members of Christ, Children of God, Inheriters of the Kingdom of Heaven: Thus the Visible is enthroned, and the Invisible is dis-throned, which truly makes Members of Christ: *Padorantism*, that is, Sprinkling of Infants came not in till Hundreds of Years after the Apostles dayes.

7. The Apostles knew Christ to be the Bread of Life, the Soul's Food, heavenly Manna; here they fed at the Table of the Lord, had fellowship one with another, were written in one anothers Hearts, these knew the Table and Supper of the Lord. Man-made Ministers tell of a Sacrament, for which there is no Scripture; 'twas the old Heathen Roman Military Oath; their Communion is in visibles, Meat that perishes; *Christendom* Professing this Communion is become as *Golgotha*, a Place of Skulls; as *Aceldama*, a Field of Blood.

8. True Ministers knew the Lamb of God, that takes away the sins of

of the World, to be the Everlasting Covenant, Glad Tidings to Captive Souls, to Prisoners of Hope; this Gospel was preached to *Adam*, *Gen. 3. 15.* to *Abraham*, *Gal. 3. 8.* Man-made Ministers say, *Matthew, Mark, Luke and John* is the Gospel: Their Writings are a Declaration of the Everlasting Gospel, *Luke 1. 1.*

9. The Apostles preached Christ the Fountain of Life, the Treasury of Wisdom and Knowledge, in whom the fulness of the God-head dwells Bodily. Man-made Ministers say, That *Oxford and Cambridge* are the Fountain, Well-spring or Well-head of Divinity, the two Eyes of the Nation; Though founded in Popish Times for the Propagation of their Doctrine and Religion.

10. The Apostles preached the Word, which was in the beginning, to be the Original, which was before *Babel*, many Languages, by which the Prophets and Apostles were called, and drew others into the one pure Language, to know the Virtue of the Everlasting Gospel. Man-made Ministers say, that *Hebrew and Greek* is the Original: The *Hebrews* persecuted Christ, the *Greeks* accounted the Cross of Christ Foolishness: *Pilate*, who had *Latin, Greek and Hebrew*, the World's Original, he crucified Christ, *Alpha and Omega*, the Beginning and Ending, the First and Last, the Original, the Author of the pure heavenly Language.

11. The Apostles preached the Saints to be the Temple of the Living God, Christ the Anti-type reigning in their mortal Bodies. Man-made Ministers say, That a House of Lime and Stone is the Temple: An Imitation of *Solomon's Temple*, a Type, fulfilled and ended in Christ the Substance. *Stephen* was stoned to Death for witnessing against the Temple, the Figure, when Christ the Substance was manifested.

12. The Apostles preached Christ, the one Offering, perfecting forever them that are sanctified, *Heb. 10.* They preached Christ the end of that Priesthood that took Tythe, the end of the Law that gave Tythe, *Heb. 7. 12.* Man-made Ministers preach up Tythe, the Heave-offering, *Numb. 18.* the Shadow; so deny Christ, the One Offering: And by the same Rule they may introduce and uphold all the other Offerings of the *Aaronical Priesthood*.

13. The Apostles, as Freely they received, so they Freely gave, *Mat. 10. 1 Pet. 4. 10.* Buy the Truth, but sell it not, saith *Solomon*, *Prov. 23.* The Wine and Milk of the Kingdom is to be bought; but

but how? *Without Money and Price, Isa. 55. 1.* Man-made Ministers say, They are gifted men; but will not part with their Gift, but for a certain yearly Sum: Wisdom, the Gift of God is Free, and cannot be bought and sold for Money. *Wisdom (saith Job) cannot be gotten for Gold, nor Silver, nor for Coral, Pearls, nor Rubies, cap. 28.* Who think to purchase it, they are in the Gall of Bitterness, in the Bond of Iniquity, as *Simon was, Acts 8.*

14. Such as Christ sent, they preached, *That every one had a measure of Light in him, leading to Life such as received it, the Condemnation of such as received it not, Joh. 1. 9. Joh. 3. 19. Rom. 1. 19. Luke 17. 21.* Man-made Ministers deny this Doctrine, saying, 'Tis a *Natural Light*, and belch out Approbious Language against it; and that the Improvement of it advantages nothing: And all this to keep People in a Reliance and Dependence upon them; never to witness the new Covenant, the Law written in the Heart, the Spirit put in the Inward Parts.

15. *Paul told the Corinthians, That they might all Prophesie, that all might learn and be comforted; and if any thing was revealed to him that sate by, the first was to hold his Peace, 1 Cor. 14.* This was Order in the true Church. Man-made Ministers accounts this Confusion and Disorder; for if any should come in, and speak while the publick Minister is speaking, or when he hath done, how cruelly such have been used, I need not mention, shewing that their Church-members are Branches of that old putred stock, that they were of, who stoned Stephen to Death, *Acts 7.*

16. The Apostles preached Freedom from Sin, *Rom. 6. 6, 7, 18. Freedom from the Law of Sin and Death, Rom. 8. 2. A Sanctified State, 1 Cor. 6. 11. A Cleansing from all Sin by the Blood of Jesus, 1 John 1. 7.* Man-made Ministers teach another Doctrine, That there is no Freedom from Sin in this Life; and that a man must carry a Body of Sin and Death about with him, while upon Earth.

17. The Apostle James owned Christ's Doctrine, who said, *Swear not at all, Mat. 5. James 5.* But Man-made Ministers plead for Swearing, saying, The Denyal thereof is an old Heresie; yea, and many eminent in the Church since the Apostles dayes have born faithful Testimonies against Swearing, as Christ did, who spake with Authority.

18. The Apostles owned Revelation; without it God is not known, *Mat.* 11. 27. Till this was witnessed, *Paul* was *Saul*, a grand Persecutor, *Gal.* 1. 16. Who are of God now, they bear witness to this. But Man-made Ministers say, Revelation is ceased: So conclude all to be excluded from the Knowledge of the Living God: 'Tis true, who are in the Will of Man, Night and Darkness is upon them, the Sun is set; Vision and Revelation such know not.

19. The true Ministers of Christ preached Present Salvation, *Ephes.* 2. 8. *By Grace they were saved*, *Tit.* 3. 5. 1 *Pet.* 3. 21. Man-made Ministers preach Christ and Salvation at a Distance, telling what Glorious things Christ will do, and what Glorious things he hath done; but to know his Energy, inward effectual Operation at present, a present coming out of *Babylon*, to the new *Jerusalem*, this is not preached up; In a word, they are such Trumpeters, give such an uncertain Sound, as that their Hearers are not at all Alarmed, not all Arm'd, not at all Arm'd against *Abaddon*, *Apollyon*, the old Destroyer, but the strong man Arm'd keeps the House, hath rule in the Heart; in this state man makes a shew of Religion and Worship.

Thu: Man-made Ministers are stained with the Defilements of Doctrinal Errors; and as *John* said, *Whosoever Transgresseth, and abideth not in the Doctrine of Christ, he hath not God*, 2 *John* 1. 9. So consequently hath nothing, *Habet omnia, qui habet habentem omnia*; that is, He hath all, that hath the Haver of all; so such as are out of Christ's Doctrine, they are Heterodox, Heretical; yea, and according to *John's* Doctrine, Atheistical.

20. True Ministers were and are Instruments in the hand of the Lord, to bring men to Righteousness, and Eternal Life, out of the Dungeon of Death, Darkness and Unbelief, *Acts* 26. 16, 17, 18. *If they had stood in my Counsel, saith the Lord, and had caused my People to hear my Words, then they should have turned them from their Evil Way, and from the Evil of their Doings*, *Jer.* 23. But Man-made Ministers, who creep into the Ministry without a divine Call, for earthly Ends, through the strength of natural Abilities, they are like the Mountains of *Gilboa*, without Dew and Rain; so barren and unfruitful, and cannot enrich others, 2 *Sam.* 1. 21. Yea, they are like the Cramp-fish, whose stupifying and benumbing

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Quality

Quality, say Naturalists, issues from the Fish, to the Hook, then to the Line, then to the Angling-Rod, then to the Hand, then to the Body of the Fisher, and so benums him, and takes away all use and feeling of his Limbs; such like is the benumbing, deadning and stupifying Quality of Man-made Ministers; but such as come in the living virtue of Truth, they make alive unto God, such as receive their Testimony, and bring them to have all their Sences exercised, to the discerning of Good and Evil.

21. Such as are called of the Lord, in the influence of his Power, they are carried on in the Performance of their Testimonies, contrary to the Stream and Current of mens Wills; the Lord opens their Mouthes, and Man cannot shut them; they are not *as Spongers*, Men-pleasers; God rather than men, is to be hearkened unto and obeyed: But Man-made Ministers, who intrude into that Work, as a Trade, to get a Living by, eyeing the Fleece more than the Flock, these have been and are like dead Fish, driven on by the Stream and Current of humane Commands and Appointments; as their Mouthes are opened by man, so by the Injunctions of Man, they are shut: Such as have been called of man, have done the Work of man, hoisting up their Sails to every Wind, complying with every Power that came up, bending unto the Forms of Worship by them appointed, as Records fully testifie.

King Henry the 8th denying the Popes Supremacy, brought the Clergy of England into a Præmunire, for their compliance with the Papal Power; the Clergy in a Convocation resolved upon a Humble Submission in writing, and gave the King one Hundred Thousand Pound for a Pardon, in which Submission they stiled the King, *Supream Head of the Church*: Thus the Clergy being be-headed, got a new Head, denying the Pope, acknowledged the King to be their Head, *Bakers Chron.* Not long after the Clergy took an Oath, *To Renounce the Pope and his Authority, and to be true and loyal to the King, his Heirs and Successors; So God me help, and all Saints,* said they.

After him succeeded King Edward the sixth, in whose Reign the Book of Common-Prayer was commended to the Nation, and established, and received by the Clergy instead of the *Latin Mass*: Now upon the Translating of the *Latin Mass-Book* into *English*, (in this Edward's days) there was a Rising in *Devonshire*; the King wrote

wrote in this manner, to quiet them; *As for the Service in the English Tongue; perhaps it seems to you a new Service, when indeed it is no other but the old, the self-same Words in English which were in Latin, saving a few things taken out so fond, that it had been a shame to have heard them in English.* Thus the Common-Prayer came to be established, *Hister. Magdiburg.*

After him succeeded Queen Mary, who being a *Papist*, commanded the Mass to be sung again in *Latin*, and to be used in all Churches, so called; The Kingdom was absolved, and reconciled to the Church of *Rome*, by Cardinal *Pool*; Monasteries were re-edified, first Fruits and Tenth were restored; to these things Priests and People generally complied: they took an Oath, to be true to St. Peter, to the Church of *Rome*, to the Pope their Holy Father, and to Persecute to their power all Opposers; saying, *So help me God, and the holy Evangelists.*

Notwithstanding all these Oathes and Resolutions, in the Year 1559. Queen *Elizabeth* coming to the Crown, she with her Parliament made an Act for Uniformity of Prayer, and Administration of the Sacraments; the Title of *Supream Head of the Church*, was confirmed to her, the Popes Supremacy denied; and of the Number of above nine Thousand Priests, Bishops, Deans, Prebends, Masters of Colledges, Arch-Deacons, Abbots, formerly sworn to *Poper*y, not above one Hundred and twenty refused to take an Oath against *Poper*y; so turned from their Religion to the *Protestants* Religion, because the Queen set it up: notwithstanding in Queen Mary's dayes, they had burned some Hundreds for refusing to bow to *Poper*y.

After her King *James* confirmed the Common-Prayer-Book, putting out Canons and Constitutions, for Fonts, Tables, Carpets of Silk, Pulpits, Copes, Surplices, Hoods, Gowns with standing Collars, strait Sleeves, wide Sleeves, Tippets, square Caps, that People might know such and such, and Honour them.

The long Parliament denied the Common-Prayer, and by a Synod of Priests, set out a Directory for publick Worship, in the Year 1644. the generality of Ministers conformed, and inveighed against the Common-Prayer-Book as *Papist*, calling it, *Rags of Rome*, *dregs of the Whores Cup*, the *English Mass*, &c.

In the Year 1653. Oliver Cromwell being made Protector, he

made Provision for the Clergy, for their recovering of Tythe and other Dues, as they pretend, upon which they called him, *A good Nursing Father.*

In the Year 1658. *Richard Cromwell* was made Protector; the Clergy in a Petition called him their *Yefua*, Petitioning him to lead them into the Promised Land; and what was that, but into rich Benefits and Augmentations?

The King being restored, the Directory cast out, as indirect, and the Common-Prayer enjoined; how generally entertained by the Clergy, notwithstanding the grievous Reflections of many of them against it, I need not mention.

Aeneas Sylvius, a private Man, wrote many things against Popery, after being made Pope, and called *Pius*, he undid what he had done, and wrote in the defence of Popery; whereupon one taunted him with these Words, *Quod Aeneas damnavit, Pius probavit*; that is, What *Aeneas* disallowed of, *Pius* allowed of: So what Man-made Ministers rejected as Heterodox, is at the pleasure and command of Authority owned as Orthodox; but Truth, and the out-goings thereof are to be embraced because of themselves, whether men sawn or frown.

Thus who are in their own Wills, out of the pure Worship of God, which is in Spirit and in Truth, where true sense is and assurance of Divine Requirings, such for Self-ends and Corporal ease, are carried about with every Wind of Doctrine, at the Commands and Injunctions of men; against the unconconstancy of these, in such a weighty concern, dropped out this following Reflection:

*Away with such, whose wily waxen A'ind
Takes every Seal, and sails with every Wind;
Not out of Conscience, but of Carnal Motion,
Of Fear or Favour, Profit or Promotion.
And those Chambe'lons that consort their Crew,
In Turkey Turks; among the Jews a Jew;
In Spain as Spain; as Luther on the Rhine;
With Calvin here; and there with Bellarmine;
Loose with the Lewd; among the Gracious Grave;
With Saints a Saint; among the Knaves a Knave.*

CAP. V.

Of the Wage of the Ministers of Christ being Free and Voluntary, from their Converts; and how it was continued in the Primitive Churches; & how the Co-ercive Compulsive Maintenance by Tythe, and other unwarrantable Wages, being the Maintenance of the Ministers of Antichrist, was introduced.

Christ having called Disciples and influenced them for his Heavenly Saving Work, said unto them, *Freely ye have received, freely give*, Matth. 10. 8. What did they receive freely? Power to heal the Sick, and to Preach the Gospel; as if he should have said, *I have freely learned these things of my Father, ye have also freely learned them of me; so in like manner teach others freely*: Whereby, saith Poole on this place, he did not only forbid detestable Bargains for their Ministry, but all manner of Gain, from such like things, or from their Ministerial Labour; which thing was purely and Conscientiously observed of the Apostles, and of their Successors, while the Primitive Faith and Order was kept; among whom, as Tertulian saith, *Nulla res de pretio constabat*, that is, Divine things were not bought and sold. Further, our Country-man Poole saith, "Paul and the Apostles obtained Necessaries for themselves, by their own Hands, rather than they would be burdensome to the Poor and Indigent, or expose themselves to the malicious Slanders of Evil-minded People. Further (saith he) Christ forbad his Disciples and Ministers to raise Gain, or hord up Money, under pretence of their new and wonderful Doctrine.

"No man (saith Aug. Marl. on this place) can be a sound Minister of the Word, nor a faithful Steward of Grace, but he that Preaches freely. Further he saith, "That all Heresies do unworthily Vitiate and Prophane the holy Office of Teaching.

Naaman

Naaman being cured of his Leprosie by *Elisha* the Prophet, he offered him Gifts, *Elisha* refused the same; shewing forth another frame of Spirit then is in Man-made Ministers now; but *Gehazi* the Servant of *Elisha* coveted after Silver and changes of Garments, and received the same; to whom *Elisha* said, *Is it time to receive Money, Garments, Oliveyards, Vineyards, Sheep and Oxen? the Leprosie therefore of Naaman shall cleave unto thee, and to thy Seed forever.* So he became Leprous, 2 Kings 5.

Now man-made Ministers, who run, uncalled of the Lord, for Tythe, filthy Lucre, Earthly ends, Advantages and Preferments, they are in a Spiritual Leprosie; and being strangers to receiving freely, and giving freely, they make a distinction of Gifts: *There are*, say they,

1. *Dona infusa, Gifts of God that are miraculow, as to heal, &c.*
2. *Dona acquisita, acquired Gifts, as the knowledge of Preaching, not now had without great Study, Labour and Cost; as this is not gotten freely, so neither is it to be used without Recompence.*

Who are of this mind, they exclude themselves from the true Ministry, which acquired parts cannot bring unto; the Natural man, notwithstanding his Accomplishments, Natural Tongues, Heathen Arts and Sciences, is a stranger to the true Ministry, being the Gift of God, and peculiar to the New man, Wisdom, Knowledge, Faith, Healing, Miracles, Prophecy, discerning of Spirits, &c. all came from one and the same Spirit, as the true sighted Apostle *Paul* bare Testimony, 1 Cor. 12. And this Distinction hath not his allowance.

Further, as Christ called Disciples, and appointed them their Work, so he appointed them their Wage also; he instructed them how to carry themselves both to them that received them, and to them that received them not: *Into what soever House ye enter, saith he, and they receive you, eat and drink such things as they set before you, as they give you; for the Workman is worthy of his Meat, the Labourer is worthy of his Hire, Mat. 10. Luke 10.* Here a Wage, a Hire, a Maintenance was allowed to them; they had Christ's Ordinance for it: Wherein two things are to be considered.

1. That their Maintenance was Free and Voluntary.
2. That their Maintenance arose from such as received them and their Doctrine: For the Disciples were first to be received, before they

they received any thing; as undeniably arises from the Words, *Who so receive you, saith Christ, eat and drink with such.* Now by the phrase of Eating and Drinking, the necessary Conveniencies of Life are implied; as also by the phrase of Food and Rayment, *1 Tim. 6. 8. 1 Cor. 9. 14.* It cannot reasonably be thought, that Christ intended thereby to tie up his Ministers to Meat and Drink only; but under that phrase the necessary Conveniencies of Life are intimated.

The Disciples, the Apostles of the Lamb, had his Ordinance for their Maintenance, and of whom to receive it, and as they were taught *ἐκδοῦναι*, to divide the Word aright: so they were taught *ἐκδοῦναι*, to Foot it aright; as to Teach Well, so to Live Well: and how exactly they were observant of Christ's Ordinance, for their Maintenance, may hereafter further appear.

The Disciples were sent out as Sheep in the midst of Wolves, without Money or Brags in their Purses; upon their return, Christ asked them, *Lacked ye any thing?* They answered, *No:* Going in his heavenly Power and Virtue, their Ministry was so effectual, prevalent and influential, as to open the Hearts of People, to minister to their Necessities in the Work of the Gospel; so he who sent them, maintained them in touching, influencing, and opening Hearts to minister to their Necessities, according to Christ's Ordinance upon that account, provided they sought no set annual Stipends, Salaries, Augmentations: They desisted not from Preaching, for the want of a settled Maintenance, as Man-made Ministers do, who when their Maintenance ceases, desist their Preaching; fulfilling the old Proverb, *No Penny, no Pater-noster.*

Again, as Christ instructed his Disciples how to carry and demean themselves to them that received them, so he informed them how to carry and demean themselves to them that received them not, saying, *Whoever shall not receive you, nor hear your Words, when ye depart thence, shake off the Dust of your Feet for a Testimony against them,* Matth. 10. Mark 6. Luke 9. This was all the Extremity they were to use: he told them not they should apply themselves to Magistrates, and force People to maintain them, whether they received them or no; this is the Beasts Doctrine, and his unclean Fiogs; The Apostles duly and faithfully observed this Ordinance of Dust-shaking, *Acts 13. 51.*

Now

Now you *Non-conformists*, of what denomination soever, who make Conscience of Non-compliance with the National publick Ministers, & of not ministring Carnal things unto them; it seems you are such as receive them not; Do they observe Christ's Ordinance? Do they content themselves with shaking the Dust off their Feet against you? My thinks I hear a general Answer in the Negative, *No, No, they Sue us in Courts of Judicature, at Courts, Assizes; they Imprison us; they recover Treble damages of us, for very Trifles and inconsiderable things, as Smoke-Pennys, Mortuaries, Easter-Reckonings, Midsummer-Dues, Popish Inventions; they make Havock and Spoil of our Goods.* In thus doing, they transgress Christ's Ordinance of Dust-shaking, which the Apostles were observant of, who used no Weapon but what was Spiritual, no Sword but that of the Spirit. *Rev. 11. 5. If any man hurt my Witnesses, Fire proceeds out of their Mouth, and devoureth their Enemies.* The Sword of the Spirit, the Word of God, is the Weapon of the Lords Witnesses, Gospel-Ministers: but the Beast that ascends out of the bottomless Pit, shall make War against the Witnesses, overcome them, and Kill them, *Rev. 11.*

Now notwithstanding the specious pretences of men, as of Religion, Ordinances, Reformation, Antiquity; yet if Christ's Ordinance of Dust-shaking against such as receive them not, be not observed, but a Co-ercive Power used, Tythe, and other Maintenance forced, a procedure in Persecution, Imprisonments, Spoiling of Goods, of such as for Conscience-sake cannot receive them; they that act these things, are out of Christ's Doctrine, darkned by the Smoke of that Pit, which the Beast ascended from, taking part with him, and not with the Lamb: So that Man-made Ministers stand for another Call, Work, Wage and Weapons, than Gospel Ministers contend for.

But to return to my Intention, which is, to shew, That the Maintenance of the Ministers of Christ in the primitive Times, was free and voluntary, and that from such as received them.

Paul bare record unto the Elders of *Ephesus*, saying, *I have coveted no mans Silver, or Gold, or Apparel; yea, you know that these hands have ministered unto my Necessities, and to them that were with me, Acts 20. 33, 34.* Whence we gather (saith *Aug. Marl.* on this place) that no man is a true Minister of the Word, but he is
also

also a Despiser of Money: *Abraham* of old shewed a noble Mind, in taking nothing of the Spoil got from his Enemies, *Gen. 14.* But saith *Paul*, *Paul* shewed a far Nobler Mind, whenas he refused to take Necessaries for his weighty and Salutiferous Labour, relieving his Necessities with his own hands.

In the acknowledgment of Christs Doctrine to his Disciples, *Paul* said, *Have we not Power to eat and to drink?* Yes, *Paul* had received Christ, the Power of God, whose Ordinance to his Disciples was, *To eat and to drink such things as were set before them, by them that received them:* He had power to eat, drink and receive Necessaries from the *Corinthians*, who received him and his Message; though he wrote not for such and such ends, judging it his reward to make the Gospel without Charge, that he might not abuse his Power in the Gospel, *1 Cor. 9.* This makes nothing for Man-made Ministers to force a Maintenance from such as receive them not.

Man-made Ministers pursuing Tythes, and other Antichristian Wages, as the *Summum bonum*, the chiefest good, thunder out the words of *Paul*: *Who goeth a Warfare at any time at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit thereof? Who feedeth a Flock, and eateth not of the Milk thereof?*

Ans. This contraries not Christs Ordinance; but herein the Apostle shews by three Arguments, That Gospel Ministers may with a good Conscience receive Necessaries from such as receive them and their Doctrine. *Aug. Marl.* tell me this; At whose Charge ought the Souldier to go, but at his, for whose Defence and Security he fights? The Apostles of the Lamb were Warriors, harnessed out of the Lord's Armory, fighting under the Banner of Christ, the Captain of their Salvation; in whose hands they were Instruments to conquer many, to rescue them from the Power of Satan, to reduce them into the Obedience of the Son of God, that they might be eternally Happy: Thus Warring for the good, security and defence of them, according to Christs Ordinance, they might reap necessaries from them. You that are made Ministers by the Will of man, this is no ground for forcing Tythe, and other Dues, as you call them, from such as receive you not; you war not for such, but against them, rendring them as Hereticks, persecuting and imprisoning them, stirring up Magistrates a-

G

gainst

gainst them : Let such as own you for their Warriors maintain you.

He that plants a Vineyard may eat of the Fruit of the Vineyard, which he hath planted; 'tis but Reason: Instruments in the hand of the Lord, of transplanting others out of the wild Olive, into the good Olive, out of the putred stock, old *Adam*, into the virtuous Root, the second *Adam*, the Lord from Heaven, may, by virtue of the Lord's Ordinance, eat of the Fruit of their Plantation, their Vineyard, eat and drink with, and receive Necessaries from such as they have gathered, to be fruitful Branches, lively Plants in their Plantation: No ground for Man-made Ministers to force a Maintenance from those that receive them not, who are not of their Plantation, their Vineyard: Let your own Vineyards maintain you.

He that feeds a Flock may eat of the Milk of the Flock; but it must be of the Milk of that Flock, which he feeds: The Apostles and their Successors, in the Word of Faith, Power and Reconciliation, gathered others into the Unity of Faith, to the holy Hill of *Sion*; these were Flocks, as Flocks of Sheep which come up from the Washing, whereof every one bears Twins, and none are barren; these they feed with convenient Food: *And let him that is taught in the Word, communicate unto him that teacheth in all good things, Gal. 6. 6.* This we own. And the Apostle said, *If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things?* The Law commanded, *Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn, Deut. 25. 4.* The Equity of the Law required, That the Ox that trod out the Corn, was not to be muzzled, but be fed by him whose Corn he trod out: And 'twas not agreeable to the Equity of that Law, that while he trod out Corn for one man, another should be forced to maintain him. 'Twas the Custom of the East, and of Greece, to use Oxen to tread out the Corn, before the Invention or Use of Flails: Niggards muzzled them, that they might not eat thereof; this the Law forbade: What implies all this? That Gospel Ministers may expect, and according to Christ's Ordinance receive a Gospel Maintenance, from such as receive them and their Doctrine; but not from such as receive them not, nor their Ministry; that were all one, as if while the Ox trod out the Corn for one man, another man should by Laws, Force,

Force, Penalties, have been compelled to feed the same. The premises duly understood and consider'd, afford no ground for Man-made Ministers to force Tythe, or other Maintenance, from such as receive them not; such are not of their Flocks, such receive not their Teaching, nor Sowing, nor Treading, as I may say; they come in another Name, Power and Virtue, who separate and thresh out the pure Grain. "The Office of one truly called into the Ministry (saith *Aug. Marl.*) "is expressed by threshing, that thou mayst not "think that Ministers ought to live in Idleness; and that thou mayst "not judge, that the Church is bound to maintain those that are "idle, who do not profit the Church. So let your own Flocks maintain you; Force not a Maintenance from such as receive you not, if you do, you transgress Christ's Ordinance, and the Apostles Practice. Remember the Saying of one; *Id quod nostrum est, sine facto nostro avelli non potest*: that is, That which is our own may not be taken from us, without our own Act.

Paul writing to the Church at *Corinth*, said, *I robbed other Churches, taking Wages of them, to do you Service*, 2 Cor. 11. 8.

Though *Paul* had power to eat and to drink, to receive carnal things of the *Corinthians*, seeing he had sown spiritual things unto them, yet he used not his Power for some Reasons, but preached the Gospel Freely unto them, and had a Free and Voluntary supply from the Brethren of *Macedonia*, while he was in the *Corinthian* Service: Thus he received of the *Macedonians*, to whom he had formerly preached, that he might not be chargeable to the *Corinthians*. This proves not Tythes nor a forced Maintenance from those that received him not, but quite the contrary: This proves receiving Freely of them to whom he had preached Freely; *When I was present with you, and wanted, saith he, the Brethren that came from Macedonia supplied me*, ver. 9. And though he calls it Robbery, yet he received nothing but from such as had received him and his Doctrine; and in this he transgressed not Christ's Ordinance; for the Maintenance of the Gospel Ministry, the Brethren of *Macedonia*, of *Corinth*, and of all the gathered Churches, made up the Family of God; and for this Family to minister carnal Things to them, from whom they reaped spiritual things; the Royal Law requires it. *Aug. Marl.* said on this place; "As Conquerers pillage those "whom they conquer, so whatsoever *Paul* received of the Churches,

" which he had gained to Christ, it was the prey of his Conquests ;
 " although (saith he) *Paul* never received any thing but what they
 " Freely ministred ; and what they Freely ministred, it was, as it
 " were, a Due or Debt, by reason of his spiritual Warfare. So
Paul receiving Necessaries from those that received him, is no
 ground for Man-made Ministers to force Tythe, and other Maintenance,
 from those that receive him not ; these Robbers are of another Nature
 than *Paul* was. Yea, and this Self-denying Apostle said further to these
Corinthians, That he would not be burthensom unto them ; for (saith he)
I seek not yours, but you, 2 Cor. 12. 'Twas their Souls, not their
 Wealth, their Salvation, not their Gold that he sought after. *Aug. Mar.*
 said on this place, " That " it is the concern of a true Teacher, not to seek Gain from his
 Sheep, " but the Welfare of the Sheep. But Man-made Ministers have
 not the Mind of *Paul*, regard the Fleece more than the Flock.

A Cloud of Examples might be produced out of the Writings of the
 Apostles, shewing, their exact walking according to Christ's Command,
 in reference to Free and Voluntary Contributions, practised by the
 Primitive Churches.

Further, 'tis evident, that at *Jerusalem*, and thereabouts, Believers
 were so influenced in the Apostles days, and such Openness and Unity
 was among them, that all things were in Common ; such as were Possessors
 of Lands or Houses, sold them, and laid the Prices thereof at the
 Apostles Feet, *Acts* 4. For what end was that done ? Not to enrich the
 Apostles, but that Distribution might be made to every man, according
 as he had need, that there might be no want in the Family of God.

Jerom saith, That the Church gathered at *Alexandria* in *Egypt*
 by *Mark*, follow the same Rule as the Saints did at *Jerusalem*,
 through mutual Love established in that Nearness, Openness and Unity,
 as to have all things Common, *Hieron. in vita Marc.* The Apostles,
 and such as received them, through the Cross of Christ grew up in the
 alforming Word of Life, they blustered not about *Meum* and *Tuum*,
 earthly Things, as Worldlings do ; they knew the End of the World,
 a blessed Knowledge, surmounting the Knowledge of Spoiling Philosophers.

Philopudens reports, That not only at *Jerusalem*, and thereabouts,
 and

and at *Alexandria*, but in many other Provinces also, Christians lived together in Societies.

Aug. Marl. entertaining a serious Consideration of the Primitive Unanimity, Oneness of Mind, and of the great Degeneration of his Age, brake out into these Expressions; *Now our Hearts are harder then Iron, who are no more affected with the reading of this History, than the faithfull gave liberally of their own: We at this day are not content niggardly to keep in what we have of our own, but we cruelly greedy after other mens,* In *Acta 4. 35.* A Disease too Epidemical in this Age.

Christ Jesus, as I said before, ordained a Maintenance for his Ministers, which was Free and Voluntary, from such as received them; by his Ordinance, they neither could, neither ever did, force a Maintenance from those that received them not, *Mat. 10. Luke 10.*

Now *Paul*, who had the Mind of Christ, in pursuance of Christ's Ordinance, seeing many convinced and converted, the Family of the Lord much increased, through the Labour of true Witnesses, to the uttermost parts of the Earth; and seeing Necessities arising, and through the Enmity of the Dragon, encreasing, he ordained a Weekly Collection; saying:

Now concerning the Collections for the Saints; as I have given order to the Churches of Galatia, even so do ye; upon the First day of the Week, let every one of you lay by him in store, as God hath prospered him, 1 *Cor. 16. 1, 2.* wherein every man was to give, according as he purposed in his Heart, 2 *Cor. 9. 1, 5, 7.* And these Free and Voluntary Collections and Contributions were put into the hands of the Deacons, men of honest Report, full of the holy Ghost, and of Wisdom; who out of this Stock and Treasury, were to supply and relieve the Necessities of all Indigent and Wanting Brethren: Hereby all the Services and Necessities of the Church were supplied; *Poole, Zegerus, Grotius.*

Thus the Maintenance of the Gospel Ministry was Free and Voluntary, by such as received them: And this was Christ's Ordinance by the Mouth of his chosen Vessel *Paul*, for the Supply of poor and indigent Brethren, and other Uses and Services of the Church, even of *Paul*, who had the Mind of Christ, who said to the Elders of the Church of *Ephesus*, *That he had kept nothing back that was profitable to them; and that he had declared unto them the whole* Counsell

Counsel of God: Yet no man reads that he ever taught or ordained any other Maintenance of the Gospel Ministry & Indigent Brethren, than by Free, Spontaneous and Voluntary Contribution; this he preached up, who kept back nothing profitable, but declared the whole Counsel of God: So that he left no place of divine Right, for any other Maintenance, than what he had already declared.

Now the Locusts crawling out of the Smoke of the Pit, Man-made Ministers having nothing but natural Qualifications and Accomplishments, they account this Gospel Maintenance, by Free and Voluntary Contribution, as *Beggarly and Base, as Contemtable and Dishonourable*; so kicks *Paul's* Ordinance out of place, and countenance, as I may say, and introduces and constitutes a more Stately, Authoritative, Commanding Ordinance of their own, exacting and extorting a Maintenance by Compulsion, not sparing their own Flocks, nor others, contrary to *Christ's Doctrine*.

Now, I am herein confident, and bold to affirm, That these taking away this Ordinance of VOLUNTARY Contribution, and in the room thereof forcibly intruding the Compulsive exacti-on of Tythes, and any other Anti-evangelical Maintenance, are liable to the Curse pronounced by the Mouth of *Paul*, who said, *If any man preach any other Gospel, than that ye have received, let him be Anathema, Accursed, Gal. 1.*

Wilson, in his compleat Christian-Dictionary, bears full, lively and pregnant Evidence hereunto; saying, *The Ministers of the primitive Church were maintained by the Free and Voluntary Benevolence of the People, whose zeal and love to the Gospel were so fervent, that they were ready to part with all, for the Maintenance of it: But the zeal of these later dayes (saith he) if any at all, is so cold, that most men will not part with a Nut-shell unto the Ministers, but what they are forced unto.*

He bears a true Testimony to the primitive Practice and Institution; and likewise implies, That the necessity of forcing a Maintenance is among such, and only such; whose zeal and fervency to the Gospel is quenched, through the prevailing power of Iniquity, streams of *Babylon*: Yet Man-made Ministers now are so fired with the Love of the Wages of Unrighteousness, as that they Dispute, Jangle and Contend against the primitive Ordinance of Free and Voluntary Contribution, and corrupt Scriptures by the intermixture of their
carnal

carnal Reason, false Translations, Glosses, colourable and pleasant Commentaries, manifold artificial Deceits, to defend a Co-ercive, Compulsive, Forced Maintenance by Tythes, and other unwarrantable Wages.

King *Agbarus* (as Ecclesiastical Histories Report) being grievously diseased in his Body, and incurable by the skill of man, was cured by *Thadens*, one of Christ's Disciples, without Medicine; for the which King *Agbarus* commanded Gold coyn'd and uncoyn'd to be given him; he refused it, saying, *We that have forsaken our own, how shall we receive other mens?* Words favouring of heavenly-mindedness; not like the Language of Man-made Ministers.

This primitive Institution and Practice of the First Day's Free and Voluntary Collections, for the general Necessities, Uses and Service of the Church continued till about two Hundred Years after Christ, as Histories mention.

About two Hundred Years after Christ, Weekly Collections, ordained by *Paul*, ceased, and Monethly Collections were introduced and instituted; but yet there was no Degeneration from the Nature of the thing, as from Free and Voluntary Contribution, to Co-ercive Exaction. *Tertullian*, a Latin Father, who lived about that time, saith thus; *Medicam unusquisq; stipem mensuram die, vel cum velit, et si modo velit, et si modo possit, apponit, nam nemo compellitur, sed sponte confert, hac quasi deposita, pietatis sunt*, Apologet. Cap. 39. that is, Every one Monethly, or when he pleases; and if he please, provided he be able, gives a competent portion; for no man is compelled to this or that Quantity, but gives of his own accord, &c. *Poole* on 1 Cor. 16. And these their Collections, Contributions and Offerings, were put into the hands of Deacons, for the aforesaid Christian Uses.

This Word, saith *Selden*, they borrowed from the Heathen, who called their Collections for their Temples and Dieties, Stipes.

This same *Tertullian* upbraiding the Gentiles with the Piety and Devotion of Christians, said in this manner; "Whatsoever we have in the Treasury of our Churches, it is not raised by Taxation, as though we put men to Ransom their Religion; but every man once a Moneth, or when he pleaseth, bestoweth what he thinks good, and not without he listeth; for no man is compelled, but left Free to his own Discretion: And what is thus given, is not
"bestowed

“ bestowed in Vanity, but in relieving the Poor, and Fatherless Children, and in maintaining of Aged and Feeble Persons, and such as have suffered Ship-wrack, and such as are condemned to Mettall-Mines, banished into Islands, or cast into Prison for the Christian Faith, *Apolog. cap. 39.* X

Ursin Bishop of *Rome*, about the Year 227. taught, “ That it was lawful for Ministers to receive Possessions and Lands, offered by the truly Religious; not for their particular use, but for the Common good, *Polydor de Invent.* The Revenue of them was put in the Common Stock, out of which all Necessities, Uses and Services of the Church were answered.

This way of Monthly Collections or Contributions, for the aforesaid Use and Service of the Church, continued, as appears by the Writings of *Eusebius*, *Tertullian*, *Origen*, *Cyprian*, and others, till the great Persecution under *Maximinian* and *Diocletian*, about the Year 304.

Urban, Bishop of *Rome*, declared, “ That the Church might receive Lands and Possessions offered by the Faithful, but not to any Particular Mans Use or Benefit; but that the Revenues thereof should be distributed as other Offerings, as need required.

Origen said expressly, “ It is not lawful for any Minister of the Church, to possess Lands given to the Church, to his own Use.

Further, he said to the Ministers, “ Let us depart from the Priests of *Pharaoh*, who enjoy earthly Possessions, to the Priests of the Lord, who have no Portion in the Earth.

Further, this *Origen* said in another place, “ It becometh us to be faithful in disposing the Rents of the Church, that we our selves devour not those things which belong to the Widows and the Poor; and let us be content with simple Diet, and necessary Apparel, 16. *Homil. on Gen.*

Further, *Origen* speaking of those words, *silver & gold have I none*, said, “ Behold the Riches of those who were Priests of Christ; but let us quickly apply these things to our selves, who are prohibited by the Law of Christ, if we have any regard thereunto, to have Possessions in the Country, and Houses in the City; What do I say, Possessions or Houses? No, not to multiply Coats or Money; “ if

"if we have Food and Rayment, let us therewith be content, *Orig.*
Hom. 15. on Levit.

Cyprian Bishop of *Carthage*, about the year 250. testified, "That
"the Church maintained many Poor; and that her own Diet was
"sparing and plain, and all her Expences full of Frugality, *Cypr. Epist*
27, 34, 36.

Prosper testified further, "That a Minister able to live of himself,
"ought not to participate of the Goods of the Church; for (saith
"he) they that have of their own, and yet desire to have some-
"what given them, do not receive it without great Sin, *Prosp. de*
vit. contemplat. lib. 21.

In these dayes all Necessities of Indigent Ministers, of the Poor,
of the Banished, of such as were condemned by the Heathen Empe-
rors to work in Mettal-Mines, &c. were supplied and relieved by
Free and Voluntary Contributions, distributed by the Deacons, for
that end appointed.

The said *Cyprian*, about the Year 250. speaking familiarly of this
thing, called the Brethren that cast in their Monethly-Offerings,
Fratres Sportulantes, from the Word *Sportula*, which the Heathen
Romans used, for Salaries, Wages, Fees for Judges and Mini-
sters of Courts of Judicaturè; This they borrowed from the Hea-
then *Romans*, and applied to their Monethly-Collections; *Selden*:

In the Apostles dayes Satan tryed the Ship of the Church, Tea-
chers and Hearers, and as many as he found unsound, (Leeking, as
I may say) he spouted into their Hearts the stinking Stream of Co-
vetousness: but in succeeding Ages the Devil, that infernal Sea-
Monster, *Physeter*, swallowed up the Ship of the Church, in the whirl-
Pool of Apostacy, Ignorance, Pride, Covetousness, as the Apo-
stle foretold.

About the Year 310. one *Lucina*, a devout Maid of *Rome*, dy-
ing, made *Marcellus* Bishop of *Rome* her Heir, and gave him all
her great Substance; *From that time forth*, saith *Polydor*, lib. 6. the
Bishops of *Rome* were greatly enriched, and then came to be puffed up
with Pride: Which Riches the Apostles denied.

Sylvester was Bishop of *Rome* about the Year 314. When *Con-*
stantine (the first Emperor that embraced the *Christian* Faith, the
Son of *Constantius* and *Helene*) offered him a Golden Scepter; he

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refused

refused it as a thing not fit for a Priests Function, *Sabel. Euseb. Chron.*

While the Church was under Persecution by the Roman Emperors, it remained in much Purity of Doctrine and Conversation; a time of Sufferings is a time of Seriousness: But *Constantine* the Great embracing *Christianity*, his Empire turned *Christians* by the Lump; whether Nominal or Real, let the Wise in Heart judge; the Fan being over, Carnal security, Ease, Pride, Covetousness and Ambition grew up in the Garden of the Church.

"After the Church came under Christian Princes, (saith *Jerom*)
"in Power indeed and Riches, she became greater, but less in Vir-
"tue, *Tom. 2. in vita Malchi.*

"*Constantine* (saith *Hospinian*) gave great Gifts and Donations
"to Churches. Of which thing *Mantuan* said;

*Cæsar hic in nostram gestans pia pectora gentem
Immensas donavit opes, vasa aurea, fundos,
Unde Sacerdotes magnis præventibus ancti.*

Through *Constantine* the Clergy grew most Wealthy,
Possessing Lands, and Gold also in Plenty.

This *Constantine* gave to *Sylvester* Bishop of *Rome*, the City *Rome*, and great Lands and Dominions thereabouts, also a Triple Crown, in token that he made him Supreme Head over all Churches in *Asia*, *Africa* and *Europe*, as some of their own Writers mention; though others question it. At the time of this Donation, a Voice was heard from Heaven, *Hodie venenum funditur in ecclesiam*; This Day Poyson is poured into the Church, *Hermannus Gigas*, *Napier*, Bishop Jewel on *Hag*. And the same Words were written in the presence of many upon a Wall in the *Lateran* Palace; as saith *Marlesius*, *Nauclerus*, *Napier*.

'Twas a true Saying of *Aug. Marl.* on *Acts. 20. 35. Religio perit divitiis, et filia devoravit Matrem*; that is, Religion brought forth Wealth, and the Daughter devoured the Mother.

Sylvester was the first (if Histories may be credited) who let in a Deluge of Mass-Priests, Orders, Ornaments, Temples, Singing-men, Sacrifices, Sanctuaries, Vestiments, Oyntments, Surplices, Miters, embroidered Garments, under this pretence;

1. The

1. That *Christian-Religion* might not seem inferiour to *Heathenism*, in outward Lustre and Pomp.

2. That the *Pagans* by the likeness of these Rites, with theirs, might be the more easily drawn to *Christianity*. *Pareus* on *Rev. 8.* "Must Evil be done, that Good may come of it? Was letting in Streams of *Babylon*, the Way to lead others out of *Babylon*? "Had it not been more *Christian-like*, if he had said, *I must not go to them, they must come to us.* Yet all was not hereby quite spoiled; the Star, called *Wormwood*, fell but upon the third part of Rivers and Fountains, *Rev. 8.* All were not Imbittered thereby nor Corrupted.

This *Constantine* the Great demolished *Pagan* Temples, caused Churches, so called, to be built, enriched them with great Gifts and Possessions; and gave to *Sylvester*, and to his Successors, as several testifie, the City *Rome*, and the Lordship of *Italy*, and translated his Imperial Seat to *Bizantium*, from his Name, called *Constantinople*.

Sylvester advised that the Revenues of the Church should be divided into four Parts, whereof one was to go to the Maintenance of the Bishop; the Second part to the Priests, Deacons, and to the rest of the Clergy; the Third part to the repairing of places of publick Worship; the Fourth part to the Poor, Impotent and Strangers: But in all this, there was no mention of Tythe, which the Clergy now hath seized on, and People are forced to maintain the Poor, and to Contribute to Repair their Churches, so called; and upon denial, greatly Suffer for the same.

Honest *Wickliff* having his Eyes in measure opened, to see the Evil that spread as a Leprosie in the Church, through *Constantines* bounty, bare Testimony, saying, "*Constantine* the Emperor, and "*Bishop Sylvester* committed great Error, through their enriching the Church. For this and other Articles, the Council of *Constance*, a City of *Helvetia*, under Pope *John* the Twenty fourth, pronounced this *Wickliff* a Heretick, and commanded his Bones to be digged out of the Earth and Burned, *Suw. Conc. et Pontif.*

Though in this *Sylvester's* Day, much was amiss in the Church, yet little in comparison of after Ages; for the bottomless Pit was but (as I may say) beginning to smoke; his Day was but as the drop of a Bucket to the main Ocean, to ensuing Dayes, the

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Mid-night

Mid-night of Apostacy, wherein Doctrinal Errors and Covetous Practices darkned Sun and Air, spoiled the Glory of the Primitive Church.

If I should Particularize what vast Sums of Money went out of England in the Dayes of Popery, to the See of Rome, it would seem incredible: As,

First, By way of first Fruits, paid antiently to the Pope; but by a Statute of Henry the Eighth wrested from the Pope, and given to the King, his Heirs and Successors forever.

Secondly, By Legative Levies, the Pope having, or pretending need, vast sums of Money were exacted and levied through this whole Kingdom, by Legats and Officers for that purpose, deputed by the Pope.

Thirdly, By Appeals to the Court of Rome, incredible sums were out of this Nation exhausted.

Fourthly, By Dispensations, vast sums of Money were drawn to Rome.

Fifthly, Indulgences and Pardons were of the like Magnetick faculty, to draw Money to Rome.

Sixthly, By Jubilees, Pilgrimages and Vows, &c. both at stated and arbitrary times: So that one Adam Merrymonth called the English, the Popes Asses, willing to bear unsufferable Burthens.

Mantuan, a Carmelite Fryar, touched Rome to the quick in this manner, — *Hæu! Romæ sola pecunia regnat, Exilium virtus patitur.* — Thus Englished,

Alas! at Rome now Wealth bears sway,
And Virtue Chaste is chas'd away.

But to return to the Primitive practice; though through Constantine and Sylvester much Unsoundness crept into the Church, yet the Maintenance of indigent Ministers, and the supply of the Churches Necessities, by free and voluntary Contribution, according to the Institution of Christ, and his chosen Vessel Paul, was not lost.

Eusebius, Bishop of Casarea, in the dayes of Constantine, said,
“If thou dost possess a Garment, or any other thing, more then
“extream necessity doth require, and dost not help the Needy,
“thou art a Thief and a Robber.

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The Council at *Antioch*, in the Year 340. finding the Deacons very faulty, ordained that the Bishops should distribute the Goods of the Church, requiring that they took not any part to themselves, nor to the Priests and Brethren that lived with them, unless Necessity justly required it; alledging the Apostles Words, *Having Food and Rayment, be therewith content*, Conc. Ant. Cap. 25.

Hitherto the Necessities of the Ministers, as of others, were supplied and relieved by Free and Voluntary Contributions, and Offerings of Lands, Moneys, Goods; and People were much pressed to bountiful Contribution for Holy and Christian uses. *Jerom*, eminent in his day, about the Year 384. and *Chrysostom* Bishop of *Constantinople*, about the Year 398. laboured much in that point, and alledged the *Jewish* payment of Tythe, for an Example to *Christians*; below which they would not have *Christians* to determine their Charity, not binding them to this or that quantity, but perswading and pressing that they might not come short of the *Jews*, in point of Charity; their Writings clearly and undeniably hold out this thing; and this is the first mention of Tythe I read of, produced only as an Example, to stir up the Sparks of *Christian* Charity.

Ambrose Bishop of *Milan*, and *Augustin* Bishop of *Hippo*, soon after, or about the Year 400. screwed a Peg higher, from the Law given to the *Israelites*, for the payment of Tythe, which Christ abolished, they imposed the payment thereof, with heavy Penalties, for Holy uses, as the phrase then was: *Augustin* taught that such as desired a Reward, or Pardon of Sins, they should pay Tythe; yet consider to what end they required them, that the Poor might not want, saying, *God had reserved them for their use*, *Ambr. de penitent. August. in Sermons de temp.*

Yet in the Sun-shine of Primitive Purity, an Eternal reward and Remission of Sins was witnessed, and the Poor were provided for, without recourse to the Typical *Levitical* Maintenance by Tythe.

The Example of these two great Bishops, *Ambrose* and *Augustin*, and the sweetness of the Morrell, fired Church-men into that Doctrine; so that *Leo*, the great Pope, about the Year 440. *Severin* about the Year 470. *Gregory* also, and others, grounding their Doctrine on *Moses's* Law, stirred men up to the payment of Tythe,

to offer the same to the Church, *Leo de jejun. dec. mens. et elemos.*
Greg. Hom. 16. in Evangel.

Notwithstanding the Example, Doctrine and Threats of the aforesaid, and others, it was not a generally received Doctrine, that Tythe ought to be paid, till about the Year 800. *Agobard Bishop of Lyons*; *Selden* of Tythe.

The Bishop for the most part in these Ages, lived in some Monastery, and his Clergy with him, from whence he sent them into the Country within his Diocels to Preach, and they brought all the Offerings they received into the Common Treasury, out of which, the Necessities of the Bishops, Priests, Poor, Distressed, Sick, Strangers, were supplied and relieved; places for publick Assemblies, called Churches, were built and repaired: the Priests then had not such a particular Interest in the Free and Voluntary Offerings, as after they usurped.

About the Year 800, 900, 1000. and after, Tythes were called the Lord's Goods, the Patrimony of the Poor, Tributes of poor Souls, Stipends of the Poor, of Strangers: Hereupon the Council at *Nantes* declared, That the Clergy was not to use them as their own, but as commended to their trust: And they were not then given particularly to the Clergy, but for the use and relief of the Poor.

Bernard Abbot of *Claravallis*, who lived in the Year 1127. Contemporary with *Hugo de Sacro-vittore*, bare Testimony to this purpose, in a Sermon upon *Luke* the 17th, and inferred thus;

"Truly the Goods of the Church, are the Patrimony of the Poor, and whatsoever thing the Ministers and Stewards of the same do take unto themselves, more then is sufficient for a competent Living, the same is taken away from the Poor by Sacrilegious Cruelty.

In these Dayes People being brought to believe that their Tythe ought to be given for the use of the Poor, as the first Preachers up of Tythe held out, they were more desirous to give them to the Poor, then to the Priest; at length the foul and loathsome Leprosie of Covetousness so far infected the Clergy, as that Priests (through the Auxiliaries, or Assistants of Popes and Councils) quite shroudered out the Poor and Needy, and seized upon the Whole, as ravenous Vulturs seize on their Prey.

The

The Doctrine of Pope *Innocent* the Third, about the Year 1200. relating to pluck the Bread out of the Mouth of the Poor, and to give it to the Priest, sounded sweetly in the Priests Ears.

What was his Doctrine? say some.

I Answer; This Pope *Innocent* the third, preaching on the Charity of *Zachem*, said, *Graviter peccant qui decimas et primitias non reddunt Sacerdotibus, sed eas pro voluntate distribuunt indigentibus*; that is, They are hainous Offenders, who give Tythes and first Fruits to the Poor, and not to the Priests. Certainly this Doctrine could not but astonish and amaze the People, concluding them Hainous Offenders, for the observance of that which had for Generations been Preached up as Meritorious: Is there not occasion given to cry out,

— *Quid non mortalia pectora cogis,
Auri sacra fames?*

Golds Lustre mortal men doth so bewitch,
Leudly to act, in order to be Rich.

Further, a General Council held at *Lyons* under Pope *Gregory* the Tenth, in the Year 1274. Constituted, that thenceforth it should not be lawful for men to give their Tythes where they would, as it had been before, but that they should pay all their Tythes to the Mother-Church: Hence 'tis evident that People might dispose of their Tythes as they pleased, till they were restrained by Popes, and Popish Councils.

The Council of *Trent* under Pope *Pius* the Fourth, about the Year 1560. commanded, that all Men of what degree and condition soever, who were lyable to pay Tythes, should justly pay the same, after that time, to the Cathedral Church, or to any other Church, or Person, to whom the same was of right due: This is the *Magna Charta*, (as I may say) the great Decree, directly constituting Tythes, all, or most of what was before, supposed them as due by some former right.

The Ecclesiastical state abroad, in order to Tythes, being in some measure touched; some what concerning our own Nation may be spoken.

Philip the Apostle (as Histories report) sent *Joseph* of *Arimatea*, and others with him, into this Nation, antiently called *Brit-*

tain,

tain, in the Reign of *Arviragus*; they also tell us of King *Lucius*, Converted to the Christian Faith: What Footing the Christian Religion had in the *Brittish* dayes, among the *Brittains*, I forbear to touch, having never read any thing of their payment of Tythes, or any other forced Maintenance: This *Lucius* was the first of the Kings of *Europe*, (as 'tis said) whose Diadem was brightned with the Heavenly Gleames of *Christianity*, *Verſt.*

About the Year 290. in the Dayes of *Dioclesian* the Emperor, began the first Persecution of *Christians* in *Brittain*: There was one *Alban*, a *Brittish Pagan*, who received into his House one *Amphibalus*, a *Christian*, who fled from his Persecutors; this *Alban* was convinced by the sweet Conversation of *Amphibalus*, so was to be Beheaded; in going to the place of Execution, his intended Executioner was smitten in his Conscience, and threw down his Sword at *Alban's* Feet, desiring to dye for him, or with him; he was put to death with *Alban*: the manner of *Alban's* Death was Engraven upon a Marble Stone, and was set up in the City *Verulamium*, or *Verulam*, for a terror to *Christians*; This City after was ruined, and of the Ruines of it, a Town was built, to this very Day called *St. Albans*, in memory of the Martyrdom of *Alban* in that place: not long after, the same *Romans* caught *Amphibalus*, & put him to Death near the same place where *Alban* had suffered: Of this *Alban* one wrote, *Albanum egregium secunda Britannia profert.*

Brittain fertill of all Good
Wash't with glorious *Alban's* Blood.

The barbarous *Saxons* over-ran this *Brittish* Nation, exercising Cruel Persecutions upon them, till the very Name of *Christian* was blotted out; and those *Saxons* erected a *Heptarchy*, that is, a seven fold Kingdom in this Land.

About the Year 600. or soon after one *Gregory*, Arch-Deacon of *Rome*, saw two *Northumbrian* Youths exposed to be sold; he demanded, Whence they were? It was answered by some by standers, That they were *Angli*, of the Province *Deira*, called now *Haulderness*, and that they were Subjects of *Alla*, King of *Northumberland*, and by Religion *Pagans*: *Gregory* framed this Allusion, that the *Angli*, like unto Angels, should be snatcht, *Dei ira*, from the Wrath of God, and

and should be taught to sing Hallelujah. This Gregory obtaining Licence of *Benedict* the Pope, resolved to come and Preach among the *English*; but the *Romans* through their desire to his presence, recalled him from his Purpose and Journey.

This Gregory after succeeding in the *Papal* Seat, sent Abbot *Augustin*, and some zealous Monks with him, to preach the Faith of *Rome* to the *English* Nation, who safely arrived at the *Ile Thanet*; this *Augustin* sent a Message to *Ethelbert* a *Saxon*, King of *Kent*, That he was come from *Rome* to proffer Heaven, upon their reception of his Evangelical Message.

Ethelbert gave him and them a Meeting, who advanced for their Standard a Silver Cross, and the painted Image of Christ, singing the solemn Litanies, &c. *Ethelbert* said unto them, Fair and ample are the Promises which you bring; yet such as being new and uncertain, I cannot hastily assent unto: Nevertheless because you are Strangers, and are come afar to impart unto us the Knowledge of things, which doubtless you judge the truest and best, we will not recompence you with any Molestation, but will Friendly entertain you; nor do we forbid, whom you can by Preaching, to gain to your Belief. He allotted them a Residence in *Canterbury*, his chief City. *Milton*.

"The Example of their Holy Life (saith my Author) spent in Prayer, Fasting, and continual Labour in the Preaching of the Gospel gained many, on whose Bounty and the King's, receiving only what was necessary from those that received them, they subsisted.

Pope Gregory clearly held out to *Augustin*, that he and his Assistants should live according to the Primitive Order, among whom none laid any thing was his own, of the things he possessed, but all things were common among them: Where I observe, that although they were almost smothered at *Rome* with the Smoke of the Pit, yet they had a sight into the Primitive Order, as to live of the Free and Voluntary bounty of such as received them, which *Augustin* at first observed.

Venerable Bede saith, "That *Augustin* and his Companions first coming to King *Ethelbert* in *Kent*, began there to imitate the way & course of the primitive Church, receiving only Necessaries from such as received them and their Doctrine, *Bede Hist.* Here was no preaching up of Tythes, no mention of a Compulsive Maintenance:

Now how long this course of living of the Free and Voluntary Bounty of the People, according to the primitive Institution and Practice continued, History gives me not much Satisfaction; yet Conjectures there are from the Testimony of *Bede*, till the time of *Henry* the third, no Tythes as Tythes, were generally paid; but only a Decree was made, That for every twenty Shillings Rent, a Farthing a Sunday, so call'd, was to be paid, which came to fifty two Farthings yearly: This was given by way of Offering, but was supposed as Due; and the Tenth part of the yearly Rent of their Houses; *Bede*, *Lingwood*.

Ethelbert, the King of *Kent*, being drawn by *Augustin* to embrace the Faith, Doctrine and Worship of *Papal Rome*, multitudes of his Subjects framed a Conformity thereunto: Upon this *Augustin* informed Pope *Gregory* of his Success; whereupon Pope *Gregory* ordained him Arch-Bishop of the English. *Milton*.

Pope *Gregory* sent others, as *Molinus*, *Iustus*, *Paulinus*, *Rufinian*, and others, who brought strange stuff with them into this our Nation, as Vessels, Vestiments for the Altar, Coaps, Reliques, and a Fall for *Austin* the Arch-Bishop to say Mass in. *Milton*.

A great part of the Nation being in a little time brought to the Romish Faith, they began to withdraw from their Dependence and Reliance upon the Free and Voluntary Contributions of their Converts, and began to preach up the old *Roman* Doctrine; That Tythes ought to be paid, and that Pardon of Sins might be merited, the Torments of Hell avoided by such good Works: Thus the Poor, Depraved, Deluded, Seduced and Ignorant People, through the Sorceries of their Politick Leaders, the Priests, were drawn to the Voluntary Contribution of their Tythes, or of what portion thereof they pleased, to Monasteries, Nunneries, Abbeys, Monks, Nuns, Abbots, Priors, Prioresse, Hospitals, Poor, &c. Which Donations at length were confirmed by the Canon Law; and such as had not Voluntarily bestowed their Tythe, they were forced thereunto by Laws and Statutes; and a general Exaction thereof through the whole Kingdom was established upon the Clergy.

In this Mid-night of Popery, Tythe or Tenths were accounted the Souls Ransome, and preached so to be by the covetous Clergy; so that in the Belief hereof, People gave not only Tythes, but Lands also to Religious Houses, so called. Who would deny the Soul's Ransom,

Ransom, Endleſs Life, if ſo to be purchaſed? In the Belief of this Doctrinẽ, the Clergy had almoſt gotten the third part of the Land; and but that the Law againſt Mortmain prevented, might ſtrangely have prevailed by further Encroachments.

Now in order to owe People to be devout and exact in the Payment of Tythe, they tell us a Miracle thereto, relating, how that *Auſtin* at a certain time coming to a place called Cometon, ſo preach, the Prieſt of the place made complaint againſt the Lord of the Mannor, for detaining his Tythe; for which thing Auſtin Excommunicated him; and ſaying Maſs at the Altar, forbade Excommunicated Perſons to be preſent thereat: Preſently a dead Corps, buried One Hundred and Seventy years before, aroſe out of his Grave, and ſtood aſar off, during the Celebrating of holy Maſs. Auſtin aſked him what he was? He ſaid, He was a man that in his Life-time would never pay Tythe to the Prieſt, ſo was excommunicated; and dying, went to Hell for that Crime. Auſtin raiſed the dead Prieſt, who affirmed, That that man would never pay his Tythe. Auſtin ſent the live dead Corps to his Grave again; ſaying, He had ſuffered long in Hell, that is, in Purgatory. The Lord of the Mannor ſeeing all this, was much terrified, and fell at Auſtin's feet, confeſſing his Fault; became a due Payer of his Tythe all his Life-time; *John de Grandſono, Johan. Anglici Hiſtoria Aurea.*

Such Deſuſions as theſe, as alſo the Doctrinẽ of Merits, and of Tythe being the Souls Ransom, being received by the Credulous, Deluded Saxons, the Saxon Kings in their reſpective Kingdoms of the Heptarchy, and in their reſpective Reigns, made Laws and Decrees for the due Payment of Tythes.

Micah, a Seer of the Lord, in his day cryed out, *Will the Lord be pleaſed with Thouſands of Rams, or with ten Thouſands of Rivers of Oy?* Implying, He would not, where Juſtice, Love of Mercy and Humility did not truly ſeaſon and poſſeſs the Inwards, *Mic. 6.* The true Church made up of living Stones, Eleſt and Precious, witneſſed Chriſt, the Amen, the true and faithfull Witneſs, to be their Ransom; their Redemption, their Redeemer from Death, Hell and the Grave: But the Depraved and Miſ-led Saxons, through the ſpiritual Inchantments of their Teachers, were brought to account Tythe-giving, to be the Souls Ransom. I could produce multitudes of their Donations, confirming what I ſay.

In the dayes of Henry the second, Nicholas Fitz Tuold gave his Tythe in Chiltune to that Monastery: The Form and Contents of his Donation was thus:

Be it known to those that are present, and to those that shall succeed, That I Nicholas, the Son of Tuold, for the Salvation of my Soul, and of my Parents, &c. have granted to the aforesaid Church, to be held forever, the Tythes of my Land, which I possess in the Village of Chiltune, &c.

I William de Albineio do grant unto God, and to St Andrew of Rochester, and to the Monks, having Residence there, all my Tythes, &c. for the Soul of King William, and for the Soul of King Henry, and for my own Soul, and for the Souls of my Father and Mother, and of my Wife, and of my Brother Nigellus, and of my Nephew Humphry, and for the Souls of my other Parents, alive and dead.

I Know all men, That I Payn Sheriff of Surrey, do give and grant the Tythes of Geddings, which my Ancestors gave to God, and to the Church of St Andrew of Rochester, for the Soul of my Father, and of my Mother; and for me and my Wife, and the same Church hath granted unto me, that after our Death, the Anniversary of me, and of my Wife, shall yearly be performed forever. Thus a former Grant was confirmed.

Richard Tresgoz confirmed to God, and to the Church of blessed Mary of Boxgrave, and to the Monks there, serving God, for the Salvation of his Soul, and of his Wife and Predecessors, and that Mass should be celebrated thrice a Week in the aforesaid Church, for his Soul, and his Wife's Soul, and for the Souls of his Father and Mother, and Ancestors, all the Donations which his Father Philip had given, as well in Lands as in Tythes. Moreover, he gave all the small Tythes of his Mannour; of Lambs, Calves, Foals, Chickens, Piggs, Wool, Cheese, Apples, Fruit; in a word, of whatever was Tythable.

Out of a Charter of King Stephen, made to the Priory of Eye in Suffolk, this following may be read.

I † Stephen, by the Grace of God King of England, touched with the

the Love of God, and for the Salvation of my Soul, † and of my Father's Soul, and of my Mother's Soul, and of my Ancestors, Kings, do give unto God, and to the Church of St Peter of Eye, and to the Monks there serving God, that they may have all their Profits quiet, and free from all Exaction, in Lands, Tythes, Churches, Possessions, &c. Thus he confirmed former Grants, supposing them Due, Pious, of good Effects and Consequences. *Selden.*

Thus for the obtaining of Masses, Anniversaries, Remission of Sins, Salvation of Souls, of the dead and of the living. and other Reasons, Papists gave Tythes to Papists; these, or what portion thereof they pleased, were Voluntarily bestowed on Monks and Monasteries, Nuns and Nunneries, Abbots and Abbeyes, Priors and Priories, Hospitals, on the Poor; at last all these Voluntary Grants, to be held as pure and perpetual Alms, were confirmed by civil Laws, and Episcopal; and such as had not Voluntarily bestowed them, were forced thereto by Laws and Statutes.

About the Year 900. strict Examination was made at Shrifts, that is, Confessions, in these words: *Hast thou at any time neglected to pay the Tenth to God? If so, restore to God four fold; and thou must then suffer Penitance with Bread and Water Twenty Days.* *Selden.*

After it was determined by Laws, Canons and Decrees of Kings, Popes, Councils and Bishops, That every man ought to pay Tythes; yet the Owner had Liberty to confer it where he pleased; whereby Abbeyes and Monasteries were wonderfully enriched, till Pope Innocent the third, in or about the Year 1200.

Upon the aforesaid Consideration, this Innocent the third, by his Decretal Epistle to the Bishop of Canterbury, commanded him, To enjoyn every man to pay his Temporal Goods to those that ministered Spiritual things to them; and the same was enforced by Ecclesiastical Censures. And this was the Rise, Beginning and Original of General parochial Payment of Tythes in England: This the Pope enjoined, notwithstanding any Custom to the contrary. The Popes Decree is recorded by *Coke*, in the second part of his *Institutes*.

After this Innocent the third, about the Year 1200. had restrained the Free and Voluntary Distribution of Tythes, and settled a parochial Payment thereof; in Pursuance and Confirmation thereof, *Gregory*

Gregory the tenth, about the Year 1274. ordained, That it should not be lawful for men to give their Tythes at their own Pleasure, where they would, as it had been; but to pay all their Tythes to the Mother-Church, this saith Cisterniensis. Thus the Pope prevailed with People to pay their Tythes; and after screwing a Peg higher, limited People to the Payment thereof, according to his Appointment.

CAP. VI.

Of the Rise of first Fruits in Christian Churches.

According to the *Mosaical* Dispensation, a portion of first ripe Fruits were offered unto the Lord; and this did Sanctifie the Remainder of Fruits; and by these the Jews were raised up into hopes of enjoying their whole Crop in due Season, *Exod. 22. 29.* This was a Type fulfilled in the Substance, Christ Jesus, the Glory of the *Evangelical* Dispensation. *Paul* having received Christ, the end of all the Jewish Types, Figures, Shadows, Offerings, first Fruits, preached not up the Jewish first Fruits, but Christ the end thereof, who Sanctifies all that receive him, and raises in them Hope and strong Confidence for the Fruition of the Crown of Life. Now (saith *Paul*) Christ is risen from the dead, and is become the first Fruits of them that slept, *1 Cor. 15. 20.* Yea, and the Saints in Christ are the *Evangelical* first Fruits, taken out of the Residue of men, as the Jewish first Fruits were taken out of the rest, an Offering unto the Lord. Of his own Will began he us (saith *James*) by the Word of Truth, that we should be a kind of first Fruits of his Creatures, *Jam. 1. 18.* Yea, and *John* called the Hundred Forty and Four Thousand, who stood on Mount *Sion* with the Lamb, The first Fruits unto God, and to the Lamb, *Rev. 14. 4.*

Thus in Gospel dayes, the Jewish first Fruits were not preached up, but Christ the End thereof, the End of the first Covenant, first Priesthood, and its Typical Appurtenances, even Christ, the *Evangelical* first Fruits. So who preach up the Figure, the Substance being come, such are Antichrists.

Now

Now after the rising of the Smoke of the Pit, darkning Sun and Air, spoiling the Glory of the primitive Church, the Beast that had long plunged in the Sea, was risen out of the Sea, the Pope had gotten the Supremacy; he by colour of the Jewish Laws, which gave Tythes to the *Levites*, gained an Universal Payment of Tythes to his Clergy; he as Successor of the Jewish high-Priest, claimed to himself first Fruits and Tenths, denying thereby Christ Jesus to be come in the Flesh, the End of Types, Shadows and Figures: First Fruits and Tenths are but a late Innovation, claimed by the Pope, as Successor to the Jewish high-Priest, as *Cooke*, in the third part of his *Institutes* testifies.

Though it was long e're the Pope brought to pass his Attempt of Tenths to himself, from all his inferiour Priests in *England*, yet at last it was effected: Yea, and the Laws of this Nation shew, that there was no little struggling by Kings and Commons in Parliament against first Fruits, calling the same, *An Horrible Mischief, and a Damnable Custom*: Yet not so Horrible, Mischievous or Damnable, but the Pope would receive them, and Man-made Ministers preach them up.

The Payment of first Fruits and Tenths were continued to the Pope, as annexed to his Chair, as Successor to the Jewish high-Priest, Head of the Church, till the days of *Henry* the 8th, who then denied the Popes Supremacy, and assumed it to himself; and by Act of Parliament got first Fruits and Tenths annexed to his Crown: Thus the *Aaronical* Types and Figures were received from hand to hand, entertained among the Professors of Christianity; which thing being duely consider'd, is Antichristian, a Denyal of Christ to be come in the Flesh. This being settled on King *Henry* and his Successors, through want of Consideration, and of a divine Understanding; and being supposed a Due, is continued among *Protestants*, pretending to be high Shakers in Reformation.

CAP.

CAP. VII.

Of the Rise of Mortuaries.

IN the Mid-night of Popery, Priests begot in People a Belief, that their Prayers, Mass-Services, Obits, &c. were wonderful effectual to bring the Souls of the deceased out of Purgatory: So 'twas appointed, that the Relict, the Wife of the Deceased, was to pay ten Shillings more or less to the Priest; and this was called a *Mortuary*. *And why must she pay so much to the Priest?* That the Priest might pray for the Soul of her Deceased Husband; and that some of their Merits, which they had in store, might be shared out to him; pretending, *They had a stock of Merits to sell, to such as came with Money in their hands.*

Selden mentions a Synod in Ireland, wherein it appears, that a man might have bequeathed his Burial to what Abbey he would; and that the Abbot thereof should have his Apparel, his Horse and his Cow for a Mortuary, although he had before bestowed all he had upon another Abbot.

Now the Pope being denyed, and a Reformation intended, the Clergy concluded, that it was gross and idolatrous to receive Mortuaries upon such a Consideration; and yet unwilling to part with such a sweet Moriel, devised a more plausible consideration, and that was, That Mortuaries should be given in Recompence of Tythes, not duly paid in the Life-time; not considering, that in this very thing, they condemn all their Hearers, as Fraudulent and Deceitful, so must have a Recompence for the Fraud, Guile, & Unjust detaining of Church-dues in their Life-time. The Apostles practised no such thing, but bare Testimony, *That men should arise, stained with Covetous Practices.* 'Tis a shame, that Protestants, so called, from protesting to renounce Popery, should be so defiled and contaminated with such Covetous Practices.

In the dayes of Henry the 8th, 'twas enacted, *That the Bishops of Bangor, Landaff, and St Asaph, and the Arch-Deacon of Chester,*
should

should take Mortuaries of the Priests, within their Jurisdictions ; as had been accustomed.

This Henry enacted, That no Mortuary should be demanded where the Goods of the dead Person (Debts deducted) amount not to the value of ten Marks.

Nor above the Sum of three Shillings four Pence, when they exceed not thirty pound.

Nor above six Shillings eight Pence, when they exceed thirty Pound but under forty.

Nor above ten Shillings, when they amount to forty Pound, or above. Thus after the primitive dayes, Christ the Law-giver, to, of and in the Church, and his Doctrine of Free and Voluntary Contribution was denyed, and covetous Practices commanded and allowed by men in the Apostacy, were entertained ; and what spoil and havock hath been, and is made upon the Deniers of these Selfish, Idolatrous, Antichristian, Irreptitious Customs, who is ignorant ?

CAP. VIII.

Of the Statute against Mortmain.

Mortmain is a *French* word, and signifies, a *dead hand* ; 'tis in the common Law, An Alienation of Lands or Tenements, to any Corporation, or Fraternity, and their Successors, with the Licence of the King, and the Lord of the Mannor Lands (saith a great Lawyer) were said to come to dead hands, to the Lords ; for that by Alienation in Mortmain, they lost wholly their Escheats, and in effect, their Knight-Service, for the Defence of the Realm, Wards, Marriages, Reliefs, and the like, and therefore was called, a dead Hand ; for that a dead hand yields no Service, saith *St Thomas Ridley* in his view of the Civil and Ecclesiastical Law.

Austin the Monk brought the Religion and Doctrine of Papal Rome into this Nation, to among the Saxons ; by little and little Strange things came to be preached up, as, That the pardon of sins might be merited by good Works, the Torments of Hell might be avoided ; and that Tythe was the Souls Ransom ; and that who-

ever desired Forgiveness of Sins, and the Joys of Heaven, should faithfully pay the same; and that without the payment thereof, these things could not be had. The Deluded and Depraved People receiving this as a heavenly Oracle, gave not only their Tythes for the satisfaction of their Sins, to maintain the Popish Clergy to say and sing Mass, to pray for their Souls, for Obits and Anniversaries, but their Lands also: Hence Religious Houses (so called) came to be built, and wonderfully enriched. By this Satanical Stratagem and Delusion, almost a third part of the whole Land was hooked into the aforelaid Houses and Clergy; and there was no cry heard among the Ravenous Cormorants, *'Tis Enough*, but rather the Horseleche Language, *Give, Give*.

Now that all the Land might not be swallowed up in this unsatiable Whirl-Pool, a Statute against Mortmain, that is, against the Alienation of Lands, to such and such Uses was provided.

"It was (saith *Andrew Willet*, in his *Synopsis of Popery*) a common practice in time of Popery, so the Priests might be enriched; they cared not greatly, though all the Stock of the Patrons and Founders were undone, the Statute of Mortmain, saith he, was made to restrain this, pag. 309.

King *Henry* the third, in his great Charter to all Arch-Bishops, Bishops, Abbots, Priors, Earls, Barons, Sheriffs, &c. enacted thus: "If any from henceforth give his Lands to any Religious House, and thereupon be convicted, the Gift shall be utterly void, and the Land shall accrue to the Lord of the Fee. *Edward* the first enacted to the same purpose.

Henry the eighth confirmed this in the 23d year of his Reign, enacting, "That Assurances of Lands to Churches, Chappels, Church-wardens, Guilds, Fraternities, Commonalties, &c. made of Devotion, as to the Uses and Intents, to have Obits perpetual, or a continual Service of a Priest forever, or for sixty or eighty Years, were as Prejudicial to the Lords, as if they were aliened in Mortmain, so to be void.

Further, this *Henry* enacted, "That all Monasteries, Abbeys, Priories, and other Religious Houses of Monks, Canons and Nuns, &c. with their Estates, should be given to him and his Heirs forever, the Right of Founders, Patrons and Donors being saved; as also all Lands, Tenements, Rents, and other
"Hereditaments,

"Hereditaments, given for the Maintenance of an Anniversary, or
 "Obit, Light or Lamps in Church or Chappel to continue forever.
 To say no more herein, that Statute against Mortmain prevented the
 spreading of that foul Leprosie of Encroachments, and stopped the
 heady Current of Idolatrous days in that point.

CAP. IX.

Of Exemptions from the payment of Tythes.

THrough the Seed of Degeneration, Ministers in *Christian*
 Churches became *discreet*, lovers of filthy Lucre, Cove-
 tous, such the old *Saxons* called *Gifors*; that is, fore and eager
 getters; the Popes Doctrine being entertained into a Nation, that
 Nation was divided into Bishopricks, Bishopricks into Parishes;
 then the Pope having set up Parishes, he enjoined that a secular
 Priest Canonically instituted, should attend the Service of each re-
 spective Parish: and that where Tythes were not already settled;
 they should be paid to the Parish Priest, notwithstanding any custom
 to the contrary.

After People were brought to believe that Tythe ought to be
 paid, they enjoyed that liberty of bestowing the same where they
 would, & on whom they would, till Pope *Innocent* the third, about the
 Year 1200. as hath been touched. So they were called Free Offer-
 ings, and Pure Alms; but it was no matter of difficulty, having
 perswaded People to pay Tythes, to appoint the Receiver, the Per-
 son or Persons to receive the same.

Now the Pope having brought in Tythes, and appointed the per-
 sons that should receive them; notwithstanding his general Decree,
 yet he, in favour to his chiefest Props and Cathedral Pillars, fre-
 quently granted Exemptions to such and such Orders, whereby
 they became freed of the payment of Tythes, as to the Templers,
 Cistercians, Hospitallers, and generally to all Lands held by Reli-
 gious Persons and Houses; upon this account, who have bought the

Lands of dissolved Monasteries, &c. their plea is, *That their Lands are Tythe free.*

This Immunity, so far as it concerned the rest of the Religious Persons, Pope *Adrian* recalled, and limited it only to the Cisterrians, Hospitallers, Templers, and to the Order of *St. John of Jerusalem*, as saith *Sr. Thomas Ridley* in his view of the Civil and Ecclesiastical Law.

'Tis a pregnant proof (saith one) that Tythes are of humane Institution, and that from the Bishops of *Rome* also. Seeing their Exemptions are in force, and observed to this day; yea, and as I may say, to aggravate the indignity of the thing, among such as would be accounted to have come out of *Italian Babylon*, and to be great sharers in Reformation.

Now for the satisfaction of such, who desire some account concerning the aforesaid Orders, this is:

Knights of the Temple, Knights Templers, was an Order of Knighthood erected by Pope *Gelasius*, about the Year 1117. at first they dwelt not far from the Sepulcher of Christ, entertained Christian Strangers and Pilgrims charitably; and in their Armour led them (saith my Author) thorough the Holy Land, to view such things as were to be seen, and to defend them from the Infidels; at last they grew very Vicious, and many of them fell from the Profession of Christianity to the *Saracens*. Pope *Clement* the fifth suppressed the whole Order, and their Substance was given to the Knights of *Rhodes*, and other Religious Orders, saith my Author.

Knights of the Order of *St. John in Jerusalem* was created for the defence of Pilgrims; these Knights and Pilgrims were called *Croises*, from the Sign of the Cross which they used to wear on their Garments: This Order was erected in or about the Year 1120. and had their first Foundation and abode in *Jerusalem*, after they had their residence at *Rhodes*, whence they were expelled by *Solyman*; since their chief Seat hath been at *Malta*, and have done, as 'tis said, great Exploits against the *Turk*. There was one General Prior that had the Government of the whole Order in *England* and *Scotland*; King *Henry* the eighth dissolved this Corporation, the Prior

or and Confreres thereof were prohibited to wear their accustomed Mark, the Sign of the Cross: The King also was to have their Houses, Churches, Lands, Goods, Chattels, Debts, and all other things of theirs.

Hospitallers were certain Knights of an Order, so called, because they had the Care of Hospitals, that is, Houses erected for the Relief of Pilgrims, and Poor and impotent People.

Bernard, a learned Monk of *Burgundy*, entred into the Monastery of *Cîteaux*; hence an Order of Monks were called *Bernardines*, from this *Bernard*, the chief of the Monastery; they were called also *Cistercian* Monks.

Thus Tythes were settled in Apostatized *Christendom* by the Pope, (not by Christ nor his Apostles) and in favour to his chief Props, such and such Orders, &c. the Pope made all the Lands given unto them Tythe free, which so remains to this Day, his Exemptions are in force. Now read your selves, you that Glory in the Name of *Protestants*, and would be accounted eminent in Reformation, from the dregs of *Popery*, as you say; See the Author of Tythes, in Apostatized *Christendom*, and of the exemption of such and such Lands from the payment thereof, the Pope, whom though you pretend to deny. yet plead for his Provision; and refuse healing of your Leprosie in Spiritual *Jordan*, the River of Judgment.

CAP. X.

Of Frank Almoigne.

L Ocusts crawling out of the Smoke of the Pit, Teachers qualified only by Man, saith *Gell* on 2 *Tim. 4.* have a *ἰταρραγία*, that is, an itching in their Tongues, desirous to teach others for Earthly end, Earthly advantage, filthy Lucre, not fervently desirous to bring them to Life; and the Hearers of such have *ὠταρραγία* an itching in their Ears, affecters of Novelties, Flesh pleasing Doctrines, curious Speculations: 'Tis out of a Natural mans Sphere,

Sphere, to have Spiritual and Heavenly aimes, he is dead thereto, making Preaching as a Trade or Art to pick a Living by: Such as are called of God they have better aimes, of a more pure and heavenly Nature: But to return, In the Apostacy the Clergy even spent themselves in the pursuit of Earthly things, multiplying Inventions to settle themselves in Pride, Fulness and Ease, and a Provision, Idolatrously, Fraudulently, and upon groundless Supposition, formerly hooked in by the Clergy: Man-made Ministers now, though pretending Reformation, allow of and Dispute for the same.

A Tenant in Frank A'moigne, is where an Abbot, Prior, or any other man of Religion, or of holy Church, as they say, holdeth of his Lord in Frank A'moigne, that is to say, in free Alms; and this Tenure began first in Old Time, when a man seized of Lands or Tenements, &c. and of the same enfeoffed an Abbot, Prior, or any Ecclesiastical person, Seculer or Regular, to have and to hold to them and their Successors in Frank Almoigne, that is, pure or free Alms, Cook upon Littleton sec. 133.

All Ecclesiastical persons might have held in Frank Almoigne, were they Seculer or Regular; but no Lay-person could hold in Frank Almoigne: A notable piece of Policy to enrich the Clergy, none must partake of these Alms but the Clergy; the Peoples Charity was limited by the grand Charter of the Clergies Covetousness to themselves alone.

And they which held in Frank Almoigne, were bound of right before God, to make Orisons, Prayers, Masses, and other divine Services, for the Soul of their Grantor, or Feoffee, and for the Souls of their Heirs which were dead, and for the prosperity, and good Life, and good Health of their Heirs which were alive; Cook upon Littleton, Sec. 136.

Thus 'tis clear as the Day to the seeing Eye, what strange Superstitious, Idolatrous Doctrines and Covetous Practices, foretold of by the Apostles, had a rise in the Apostacy. Paul said in his Day, *We are not as many, which corrupt the Word of God*, 2. Cor. 2. 17. Former Translations rendred it, *We are not as many, making Merchandize of the Word*. Which is very agreeable to the Greek Copy, and touches the Practice of Man-made Ministers, who, as Merchants trade with their Commodities, trade with their ground-

less,

less Doctrines, Traditions, irreptitious Customs, natural Gift, acquired Parts, Bargaining with People for so much a Year, running from place to place, as further Advantage is offered; yet pretending a Call thereto 'Twas the Judgment of Church-men in former dayes, that for a Bishop to remove from one place to another, was a bad Custom, and to be rooted out, *Summa Concil. & Pontif.* saying further, 'Tis very evident why they do this thing, seeing no Bishop is found removing from a greater City to a less; whereupon 'tis apparent (say they) that they are fired with Covetousness.

You that pretend Reformation, you have in your Mouthes what was said of *Alexander the Sixth*, that notable Merchant.

*Vendit Alexander Cruces, Altaria, Christum,
Vendere jure potest, emirat ipse prius.*

Alexander sells Crucifixes, Christ, and Altars high;
And Reason good he should do so, for first he did them buy.

And what *Mantuan* hath said of Merchandizing, apostatized *Rome's* selling of Temples, Priests, Altars, Sacred things, Crowns, Fire, Frankincense, Relicks, Prayers, Heaven, and God himself: And cannot you see your selves? Doth not your taking of Tythes, *Easter-Reckonings*, *Midsummer-Dues*, as you call them. Money for Marrying of People, for Burials, for opening of the Earth, for Funeral Sermons, for Mortuaries, for Churching of Women, for Smoke passing up the Chimney, Plough-Money, Garden-Money, Augmentations, bespeak you Merchants? The Apostles acted no such things, were not found in the Co-ercive exaction of Tythes, not forcing a Maintenance from such as received them not; *Paul* was no such Merchant, he mingled not Wine and Water, as I may say, he was not *dux ponsus* a lover of filthy Lucre, but content with Gospel-Maintenance, which was Free and Voluntary from such as received them and their Message. But such as are made Ministers by the Will of Man, they apply themselves to man for Maintenance: *Cicero* a Heathen, could say, *That the Gains of Hirelings are sordid or base; for their Wage is the Obligation of their Service*, Tull. Offic. If Antichrist's Maintenance were swept out, decry'd, and Gospel-Maintenance only allowed, then 'twould appear, whether the Number of Chemarims, that is, Black Coats, increased or decreased

decreased: When Earthly Considerations opens the Mouth, those being taken away, the Mouth is shut. This is no Reflection against the Ministers of Christ, who propound to themselves Gospel ends, as good Stewards faithfully dispensing the Word of Reconciliation, content with Gospel-Maintenance; without recourse to Man, or Maintenance introduced by man, contrary to what Christ and the Apostles taught and appointed.

We forbid, (saith Cardinal Gale, the Pope's Legate) under the penalty of Excommunication, that Priests and Clergy-men, through the occasion of any Custom, should presume to exact or extort any thing for Baptism, Burial, or any other Sacrament, Sum. Concil. & Pontif. Whether the Pope be obeyed in this, as in other of his Ordinances, 'tis well known: but Ordinances of this Nature and Tenure favour not well to the minds of Man-made Ministers.

CAP. XI.

Of the Rise of Reek-penny, called also Smoke-Money, called also in the Saxon Tongue, Rome-feoh, that is, the Fee of Rome; and Rome-scor, that is, Rome's-shor, or Rekoning; and Rome-penny, and Denary sancti Petri, that is, Peter-Pence; and Regis Eleemosyna, that is, the King's Alms.

Ethelbert King of the East-Angles, being perswaded by his Council to Marry against his own inclination, went to *Offa*, in design to obtain his Daughter *Athelred* to Wife; King *Offa's* Wife being adverse to the Match, caused *Ethelbert* to be slain, wherupon *Offa*, King of the *Mercians*, to expiate that horrid Act, gave the *Peter-Pence* to St *Peters* Church in *Rome*: This *Peter-Pence* was a Penny for every House in which was twenty penny-worth of Goods, to be paid Yearly on *Lammas-Day*; such strictness was required in the payment

payment thereof, that in time it was esteemed, *Consuetudo quasi Apostolica*, &c. A Custom as it were derived from the Apostles, from which neither the King, nor the Arch-Bishop, Abbot, Prior, or any in the Kingdom was free, only the Monastery of *St Alban*, in honour of *Alban* the Protomartyr, was by the Indulgence of King *Offa* exempted from that Charge.

This *Peter-Pence*, this Yearly Tribute, *Ethelwoulph* ordained to be paid Yearly by every House in *England*; that kindled a Fire.

Ina King of the *West-Saxons*, as some say, was the first Donor of *Peter-Pence*, about the Year 720. being in Pilgrimage at *Rome*. *Matthew Westminster* insinuates, that these being Kings of several Kingdoms of the *Saxon Heptarchy*, each of them might be the first Donor within their respective Dominions.

Upon reasonable Compute, the *Peter-pence* could amount to no less than 7500. pounds a Year, which payment continued till the reign of *Henry* the Eighth, who totally took it away. *Sleiden*.

Pope Paul the fourth receiving the *English* Ambassadors which came from *Queen Mary*, urged to them the necessity of the Restitution of all Revenues, that her Father *Henry* the eighth had taken away from *Rome*; further pressing, *That they could not hope that Saint Peter would open the Gates of Heaven to them, so long as they usurped his Goods on Earth*. Strange Doctrine! As though *Peter* being dead, in the fruition of Eternal Joy, should regard Money, which while upon Earth he was redeemed from the love of. *Hunting. Milton, Sleiden, Matth. West.*

Now you *Protestants* that pretend Reformation, do not you in your Words deny the Pope and his Supremacy? Yes: Why then do your Ministers, Vicars and Parsons receive his Tribute, of every House that kindles a Fire, viz. a Penny, called a Reek-penny, Smoke-penny or Hearth-penny? and Persecute such as deny to give them the same; 'tis one of their covetous Practices, occasioned by Murder, in the gloomy Night of Apostacy; Popery, through love of Money, continued a Dreg of the Cup of *Babylon*.

Further, King *Edgar* enacted that *Peter-pence*, called commonly *Hearth-penny*, imposed on every House, should be paid before the Feast of *St Peter*, and he that paid not the same, should carry that Penny and Thirty other Pennies to *Rome*, and pay one Hundred and twenty Shillings to the King. Further, if any should not give the

Peter-penny upon the second demand, he enacted that he should carry that penny and thirty other pennies to *Rome*, and pay two Hundred Shillings to the King: Upon refusal, after the third demand, he was to suffer the loss of all he had. Here was Zeal, but without Knowledge; and though this annual payment was from *Papists* to the Pope, to expiate the horrid act of Murther; yet such as pretend Reformation are not ashamed of it, shewing themselves to be such as *Peter* spoke of, who should have *Hearts exercised with Covetous practices*.

'Twas a noble saying and resolution of *Abraham*, that he would not take as much as a Shoe-latchet of the King of *Sodom*, lest he should say, he had made *Abraham* Rich. So you that profess Reformation, keep not a Rag of the Whore's Garment, not one Patch of her Earthly Traditional groundless Ornament, that the Beast, Law-giver in spiritual *Sodom*, the apostatized Church, nor any of the Locusts that arise out of the Smoke of the Pit, may not boast that you are enriched by their Merchandize, and groundless Traditions relating to Doctrine, Worship or Maintenance; as you would be accounted the Children of *Abraham*, do the Works of *Abram*, shew forth the Faith of *Abram*, which led him from *Uz* of the *Caldees*, by Interpretation Fire, to the Land of *Canaan*, *Gen. 11*. Sons of *Abram*, Witnesses of purifying, and Victory giving Faith, they read this thing.

CAP. XII.

How Tythes came into Lay-mens Hands, Impropriators.

YOU that are, or would be accounted Gospel-Ministers, and plead that Christ hath granted you Tythes for your Maintenance; yet can neither tell where nor when. Let me tell you, if you have Christ's Ordinance and Institution for Tythe, then no Custom, Usage, Prescription, privilege or Popish Dispensation, can justly acquit any from the payment of the utmost penny of the tenth part; for Ordinances and Doctrines of Christ are not to be made void by the

the Injunctions of men : How comes Lay-men, Impropiators to be such sharers in Tythe, which is your right as Gospel-Ministers, as you pretend ? Are they not Sacrilegious therein ? And how come so many to be exempted from the payment of Tythe ? But all this is but a Covetous pretence, Christ put an End to that Law which gave Tythe to the *Levites*, and established a Free and Voluntary Maintenance for Gospel-Ministers without Tythe : And Tythes came into *Christian Churches* by the Pope, and all Exemptions from the payment of Tythes were by the Pope's Indulgence. And now I shall declare what I have read concerning Tythes in the possession of Lay-men.

The *Hunnes*, *Goths* and *Vandals* invaded *Italy* under the Emperor *Justinian*, and greatly persecuted all Religious men, overturned Churches, burnt Libraries, overthrew Schools of Learning ; these fierce and barbarous People about the Year 650. set their Faces against *France* ; upon this *Charles Martell* the Father of *Pipin*, after King of *France*, would not oppose himself against them, unless the under Clergy of *France* would resign every man his Tythes into his Hands, that thereby he might reward the Souldiers, and support the Charges of the War then present ; he solemnly promised that these Tythes should be restored to them at the end of the War, with a further Gratuity for their good Will, the Clergy driven thereto by the Exigences of that Age, and eminent Dangers, complied with these motions : This *Charles Martell* having driven out and overthrown these barbarous Nations, performed not his promise with the Clergy, but divided their Benefices to such of the Nobility as had done Valiantly in that Enterprize, and assured the same to them and their Heirs forever in Fee ; The Example hereof passed over the Alps into *Italy*, and mounted above the *Pyrenean Hills* into *Spain*, and shortly sailed over into *England*. Thus Tythes came out of the Hands of the Clergy, and became the possession of the Laity. This Fact of *Martellus* was committed about the Year 660. and for it is confidently Damn'd in the Legend ; the Story of his Damnation is fastened upon *Enchere*, Bishop of *Orleans*, who is said, to have seen in a Vision this *Martellus* in Hells Torment, and that *Enchere* might believe what he saw, an Angel instructed him to seek for *Martell* in his Sepulchre ; so he did, but found him not, but the place he found all black, and instead of *Martell* a direful

ful Serpent. This Story is to be read in the *Legend*, and the whole passage is Recorded by *Sr. Thomas Ridley*, in his view of the Civil and Ecclesiastical Law.

Further, how it came to pass, that Tythes appointed by man for the Maintenance of the Clergy, for the use of the Poor, for the building and repairing of places of publick Worship, came into the Hands of Lay-men, as they are called, *Albius Krantzius* relates.

Carolus Adagnus the Son of *Pipin*, and King of *France*, through his compliance with the See of *Rome*, he first got the Title of *Apost Christian-King*; he Conquered the *Saxons*, and drew them from *Gentilism* to the Profession of *Christianity*, and made Provision for the Clergy. "But 'tis said (saith this *Krantzius*) that Tythe at first was not assigned to the *Saxon* Clergy, but to the King's Lieutenants, that out of the same they might pay their Souldiers, and answer the Charge of the frequent expeditions against that Nation. For this end (saith his Chronicle) in *Saxony* and other places, much Tythes were in the Hands of Lay-men.

This same *Krantzius* renders anothers Cause; the Clergy fearing that Princes would not secure them in their Possession of Tythes, he supposes the Clergy gave them part of Tythe, thereby to oblige them, to secure them in their Possession of their respective parts, chusing rather to lose part thereof, then the whole: and that the things are true which *Krantzius* relates, 'tis evident from that Oration which *Frederick* the first Emperor made, saying, *As touching you, O Bishops, the Pope judges it an unfitting thing that Tythes which are dedicated to Altars, and Church-men, should be in the possession of Lay-men; neither will he understand, that Churches of Old suffering great afflictions, were defended by Lay-men; then Church-men, as a recompence to Lay-men, gave them part of their large Possessions of Tythes.* *Kran. Lib. 1. and Lib. 6. Novissima Polyanthen.*

And in our Nation, King *Henry* the eighth shaking off the Pope, denying his Supremacy, he dissolved many Monasteries, which had many Tythes and Rectories appropriated unto them; so kept part in his own Hands, part he sold to others, to be held as Lay-Possessions; thus they dropt into Lay-mens hands, and these Lay-men having no Law to recover them; the Popes Law not reaching to Lay-persons, so called, this *Henry* made new Laws in behalf of Lay-men,

Lay-men, that they might be capacitated to enforce the aforesaid payment of Tythes. Thus it appears what jumbling and Confusion hath been in the Night of Apostacy to introduce and continue Tythes, granted only to the *Levites* for their Service under that Ministration; which Law, which Service, and which Maintenance Christ, the Lyon of the Tribe of *Judah* put an end unto; and such as introduce what he put an end unto; notwithstanding their gilded Colours and specious Pretences, being seen in Gods Eye, and weighed in the Ballance of the Sanctuary, they are found Antichristian.

Now you Teachers of what Denomination soever, who strive, struggle and wrestle, to maintain a property in your delicate and dainty Morfell Tythes, and that *jure divino, aut humano*, by divine or humane Right; give me leave soberly and modestly to make tryal of your Right to, or Property in the same, in your most Fundamental pretences: and to the end I may Methodize the ensuing discourse, let me lay the Ax to the Root of the Tree, try your pretended Tenure of right unto the exaction of Tythes, and that from a four-fold Authority, Patriarchal, Mosaical, Evangelical and Humane; for all Grounds, Reasons and Arguments that are, or can be alledged for the exaction of Tythes, are naturally reducible to one or other of these four Sources or Springings; and if these main Pillars, Cathedral props, cannot bear up that Building of the exaction of Tythes in Gospel Dayes, and that by Divine right, it will and ought to tumble down, as the Reformation of the great Gospel-Reformer prevails in Churches professing *Christianity*; and as you learn the sound, wholsom and savoury Lesson of Self-denyal, you will be glad and rejoyce for the Reformation of Christ, and for the increate of his Government; notwithstanding your loss of Antichristian Provision.

CAPT

CAP. XIII.

The Clergies Patriarchal Claim of Tythes considered.

Now you that say, *That the Divine Right of Tythes is derived from Melchizedec, and not from Levi.*

To this I Answer; 'Tis then inquirable, whether or no Tythes were ever the due and property of *Melchizedec*, that which could make them his Property must be a Command; they were no more the property of the *Levites*, then of any other of the Tribes, till there was an Assignment of them to the *Levites*, after the command issued from the Court of Heaven, they became due, and while the command stood in force, and the Law was unrepealed, 'twas a transgression of the divine Law, to be found in non-payment thereof. Now where is the Command that Tythes should be paid to *Melchizedec*? Where is the Law of the Assignment of them to him? 'Tis not groundless Conjectures and Suppositions will serve the turn; positive Precept is called for: No right could be derived from *Melchizedec* to another, which was not first in *Melchizedec* himself; *Ulpian's* Judgment is found: *Nemo plus juris ad alium transferre potest, quam ipse haberet*, that is, No man can make a better Title to another, then he himself hath.

Obj. *Tythes were paid to Melchizedec, after whose Order Christ was High Priest forever, therefore due unto the Evangelical Order.*

Ans. 'Tis neither said by *Moses*, nor by the Author of the Epistle to the *Hebrews*, that *Abram* paid him Tythes, but that he gave him Tythes: and betwixt a Payment and a Gift there is a difference, the one imports a Due or Debt, the other a free and Voluntary Act. Now if Tythes had been properly due from *Abram* to *Melchizedec*, 'tis not probable that both these holy men, who were *Sancti Spiritus*, divinely inspired, would have said, he gave, but

but he paid Tythes: The *Geneva* notes on *Heb. 7. 5.* say, The *Levites* had Commandment to receive that which *Abram* gave freely to *Melchizedec*. What *Abram* did it was Free and Voluntary, *Melchizedec* had no Law to require it, neither had *Abram* a Law enjoying him to pay it; neither is it appaerent that ever *Abram* gave the Tythe but this once, upon this accidental or providential occasion, which may be taken for a thankful acknowledgement, and a return of kindness to *Melchizedec*, who had given him Bread and Wine for the Refreshment of him and his Souldiers after the Fight: A voluntary Promise only binds the promiser; and the free Gift of one is not obligatory to others, no binding Example for future Generations, a feeble Ground for such as would be accounted Gospel-Ministers to claim Tythe; if *Abram's* free and voluntary Gift must be a binding Rule in Gospel-dayes, then may every man require Bread and Wine of their Priest, for the refreshment of themselves and Families, every Officer require the same for himself and Souldiers; the one Example is as obligatory as the other in Gospel-Dayes, both being Voluntary.

Again, let us consider what *Abram* gave him the Tenth of: *Chederlaomer*, and the Kings with him, Conquered the King of *Sodom*, and took all the Goods of *Sodom*, and took *Lot*, *Abram's* Brother's Son Prisoner; upon this *Abram* armed his trained Servants, and pursued them, rescued *Lot* and the Goods; in his return *Melchizedec* met him, gave him Bread and Wine, as before, and blessed God for his Success; then *Abram* gave him Tythes of all, *Gen. 14.* Of all what? Not of the Increase of his Lands and Flocks; *Abram* did not carry every Tenth Sheaf, Lambs, Piggs, Geese, Chickins with him, but rather Sword, Spear, Battle-Ax, Battle-Bow, or such like Weapons of War; he had other things to carry with him, than Tythe Corn, Hay, Lambs, Piggs, &c. *Abram* gave him Tythe of all: Of all what? The Apostle answers thee: Consider how great this man was, unto whom even the Patriarch *Abram* gave the Tenth of the Spoils, *Heb. 7. 4.* So that of the Goods belonging formerly to *Sodom*, plundered by *Chederlaomer*, rescued and recovered by *Abram*, *Abram* gave to *Melchizedec* the Tenth thereof; And what if he had given it all to him, seeing he was resolved not to keep the least of it for his own use? *Gen. 14.*

Now, besides the Apostle, *Erasmus*, *Crysostom*, *Jerom*, upon several

vèral accounts, as also our Country-man *Poole*, say expressly, That *Abram* gave him Tythes, not of his own Lands and Flocks, but of the Spoils taken from the Enemy. *Poole* on *Heb. 7. 4.* saith, "This place cannot be understood of all *Abram's* Possessions, but of all the Spoil taken in that Battle. *Abram* was not then at Home, but in his Journey in his return from the pursuit of his Enemy. Now if you will have Tythe from this Example, you must go to the Souldiers, and make your claim after Victories obtained; for *Abram* gave not the Tythes of his own Lands and Flocks, nor ever, but this once, as far as appears. How then proves this a yearly payment of Tythes to Gospel-Ministers? And how can an annual payment be justly derived to others from the free and voluntary Gift of one, and that but once?

Again, if from the Gift of *Abram* to *Melchizedec*, you will enforce any thing to that Order; it can but be free Gift, which we deny not, in the Wisdom of God, being ordained of Christ, practised by the Apostles and Churches, while a pure Virgin to Christ; so that your Antiquity of Tythes to the Gospel-Ministry, is vanished into the free Gift of the People.

Obj. To give and to pay is all one in this Case: So the Apostle not only said, he gave the Tenth, *Heb. 7. 4.* but also *Levi* paid Tythe in *Abram*, *verse 9.*

Ans. To give and to pay is not all one in this Case, the Apostle in the Wisdom of God varied his Expression, according to the Persons he treated of, and the different Times and Seasons he related to, speaking of *Abram* in the Anti-*Levitical* dayes, before Tythes were commanded, in whom it was a free, voluntary, spontaneous Act, Gift to *Melchizedec*; he says, He gave (but speaking of *Levi*) of the *Levitical* Priesthood, who lived after Tythes were assigned and commanded to be paid; he expresses himself by the word Paid, *vers. 9.* *Abram* Gave, *Levi* Paid: That *Abram* came thither with an intention to Pay, or *Melchizedec* with an expectation to receive Tythes, I cannot receive.

Now that Tythe was not Paid to *Melchizedec*, but Given, and that not Yearly, but once, and that not of the Increase of his Lands and Flocks, but of the Pillage of *Sodom* rescued and recovered from the

the Plunderers, the Fruits of War-like performances, 'tis very evident, the Scripture is not dubious, but clear in this point; So they may be judged Irrational, who claim a property in, and plead for Tythes upon such crazy and feeble grounds.

Jacob's Vow considered, Gen 28. 22. being stoutly alleged for the continuance of Tythes in Gospel-daves.

Jacob in his Journey from *Beersheba* to *Haran*, tarried all Night in a certain place, and laid down to sleep, with his Head upon a Pillow of Stones; and from the Lord's glorious appearance unto him, and sweet & comfortable Promise of his presence with him, and preservation of him, and that in him and in his Seed, all the Families of the Earth should be blessed, he called the Name of that place *Bethel*, by Interpretation, *The House of God*; in the sence of these things, and in confidence of the Lord's Promise and faithful performance, he vowed, saying, *If God will be with me, and will keep me in this way that I go, and will give me Bread to eat, and Rayment to put on, &c. And this Stone which I have set for a Pillar, shall be God's House, and of all that thou shalt give me, I will surely give the Tenth unto thee*, Gen. 28. This *Jacob* performed after twenty Years; as *Josephus* saith in these Words, *By Offering unto the Lord the Tenth of all his Substance which he got at Haran*. After that he returned unto that place, where God's appearance unto him was.

This Vow of *Jacob* was Voluntary, in being unrequired: Let such as would squeeze a Divine right to the exaction of Tythes from this, or from any *Ante-diluvian*, or *Post-diluvian* Patriarch, shew a command for the same, before the *Levitical* Assignment; the known Maxime is, *Affirmanti incumbit probatio*; that is, He that affirms, must prove, being Voluntary: 'Tis no binding Example to future Generations; though 'tis true, *Jacob's* Vow was obligatory to him; after he had vowed, but not to his Posterity; the eleven Tribes paid not Tythes to *Levi*, by reason of the Example of *Abram* and *Jacob's* voluntary Gifts, but by vertue of the Lord's command thereunto enjoining: That the Patriarchal Age was without a Divine command for the payment of Tythes; *Pareus* on the aforesaid Scripture clearly demonstrates, shewing, and saying, *Decima ante legem libera erant & arbitraria, exemplo Abram & Jacobi, licebat dare vovere, aut non*; that is, Tythes before

fore the Law were free and arbitrary, by the example of *Abram* and *Jacob*; a man might give them, Vow them, or not, as he pleased: Now if there had been a Command for the same, they ought to have been paid, because commanded; and they could not have been detained without breach of the Lord's command; *Bernard* touched this well, *Non attendit vere pius, quale sit illud, quod precipitur, hoc Solo contentus quia precipitur*; that is, One truly Godly heeds not, or disputes not, what like the thing is which is commanded, acquiescing and contenting himself in that it is commanded.

Again, as *Jacob's* Vow was Voluntary, so it was conditional in depending on the performance of Gods promise to him, if Tythes had been a divine Tribute, commanded of God, there had been no necessity of Vowing to give them, he could not have detained them, without the foul spot and fordid blemish of Disobedience; neither could he have made his Obligation conditional; for Tythes must have been paid, because commanded. So this free, voluntary and spontaneous Vow conduces not to make up a Divine right to Tythes.

Now if you will claim property in, and right unto Tythes from the voluntary Act of *Abram* and *Jacob*, why do you not use Circumcision, erect Altars, offer Sacrifice? These things they did, and you have as much ground from their Example to perpetuate the rest, as Tythes in Gospel-dayes; and if the Smoke of *Enavisa*, that is, Self-love, did not darken your understandings, you would see Christ Jesus, the sum and substance of all Shadows, to have ended and fulfilled the one as well as the other.

CAP. V X.

The Clergies Mosaical Claim to Tythes examined.

Out of the twelve Tribes of *Israel*, the Living God chose *Aaron* and his Sons for the Office of the Priesthood, and the rest of the Tribe of *Levi* he chose for the Service of the Tabernacle; he gave unto the *Levites* all the Tenth in *Israel* for an Inheritance

tance for their Service, and they were to have no Inheritance among the Children of *Israel*.

The *Levites* out of their Tythes were to offer up an Heave-Offering of it to the Lord, even the tenth part of their Tythe, and give it unto *Aaron* the Priest for himself and his Sons; and this was all the portion the Priest had in Tythe, even the Tenth of the tenth from the Hands of the *Levites*; the *Levites*, Strangers, Fatherless and Widows had the rest.

So the Lord Instituted Three Tenths.

1. The Tenths of the *Levites*, they had all the tenth in *Israel* for their Service of the Tabernacle of the Congregation, *Numb.* 18. 21.

2^{dly}, The Priests Tenths, which was the tenths of the *Levites* tenths, by them given to the Priest, to *Aaron* and his Sons; this was called a Heave-Offering, *Numb.* 18. 26. &c.

3^{dly}, The Poor man's Tythe at the end of three Years laid up within their Gates, and this was for the Relief and Maintenance of the Fatherless, Widow and Stranger, *Deut.* 14. 27, 28.

The Tribe of *Levi*, as hath been touched, had no more right unto, nor Title in Tythes, then any of the other Tribes, till the Lord assigned the same to them; upon the Command they became due, and not to be detained while the Law was in force.

Now you that perochially Officiate as Ministers of Jesus Christ, &c would be so accounted, yet have recourse to the Authority of *Moses* for your Maintenance: Let me know how Gospel Ordinances, peculiar to the Church of Christ, are to be practised, and to receive their Authority from a *Mosaical* Institution.

Seeing nothing can give privilege unto a Gospel property, but a Gospel Authority, then why do you, pretending to be Ministers of Christ, impose upon *Christians* the Bondage of a *Mosaical* Institution, to wit, the exaction of Tythes, whose Institution and Being was from the Law of *Moses*, and terminated with the Service it was given for?

Again, if a Gospel-Ordinance must be practised from *Mosaical* Institutions; Is not this to make the Gospel ineffectual, of less Authority then the Law, Christ inferior to *Moses*, his Ordinances insufficient, and not obligatory, unless strengthened by the Authority of

Moses? Undoubtedly to demand Tythes under the Gospel, by vertue of the Institution of *Moses*, cannot want foul Absurdities.

In Relation to Tythes several things are further to be considered.

1. They were commanded to be paid to the *Levites* for their Service of the Tabernacle; no other Tribe could claim property in the same, because the Command reached only unto *Levi*: and it is the command of God that gives a Divine right unto a thing commanded. So if you will have Tythes from the *Mosaical* Authority, you must prove your selves to be the very Persons to whom they were commanded to be paid; you must prove your selves the Legitimate Sons of, and lineally descended from *Levi*; and if you will have the Wage of the *Levites*, you must do their Work, you must have an outward Tabernacle, and Vessels thereto belonging, bear it, encamp about it, take it down, set it up; For this and such like Work Tythe was given to the *Levites*, and none of you must enter that Service till twenty five Years old, nor continue therein after the Age of Fifty.

2. Tythes, according to the Institution of *Moses*, were to be paid by the cleaven Tribes only, from their several Portions in the Land of *Canaan*, not any other People, nor any other place were bound by the Law of *Moses* to the payment thereof. *Eusebius* agrees with the *Jewish* Doctors and Rabbies herein, that Tythes were only limited to *Canaan*, the Land of *Israel*; therefore if you will have the *Levites* Wage, you must not only prove your selves *Levites*, and do their Work, but you must go to *Canaan*, and call for Tythes of the eleven Tribes; else prove *England* to be *Canaan*, and the Inhabitants thereof the eleven Tribes, which will prove a matter of great difficulty: The *Jewish* Doctors conclude that regularly, no Inhabitants but of the Land of *Israel*, were to pay any by their Law: Where they live dispersed in strange Lands, they pay no Tythes now, both for want of their Temple, Priesthood, as also for the restraint thereof to the Land of *Canaan*; and the *Jews* that live in *Canaan* now pay none, for want of their Temple and Priesthood. But you pretending to be Ministers of Christ, who put an end to that Service, for which they were given, and to the Law which gave them;

them; you, I say, being neither *Jews*, *Levites*, in the Land of *Canaan*, nor have the Temple, nor the Priesthood, nor the Appurtenances thereof; yet require them by that Law, which never gave them to any other, but to the *Levites* for their Service, &c.

3. The Priesthood settled on *Aaron* and his Sons, received no Tythes of Husbandmen, at the Hands of the eleven Tribes; all that they received was the tenth of the Tenth from the *Levites*; this was called a Heave-Offering: So the Apostle said, *And verily they that are the Sons of Levi, who receive the Office of the Priesthood, have a Commandment to take Tythes of the People, according to the Law, that is, of their Brethren; though they come out of the Loins of Abraham*, Heb. 7. 5.

Now if you claim Tythes from the *Aaronical* Priesthood, as succeeding them, you must do *Aarons* Work, have holy Garments, an outward Breast-plate, an Ephod, a brodered Coat, a Mitre, two Onyx Stones, *Urim* and *Thumim*; you must have the Shoulder, the two Cheeks and the Maw, when an Ox or a Sheep is offered in Sacrifice, which must be done: Such as claim the Wage of *Aaron*, they must do the Work of *Aaron*; yet in so doing it were Antichristian, because Christ is come, the end of the Law, the end of that Priesthood that received Tythes, the end of the Heave-offering Tythe, as well as of the Meat-Offering, Sin-Offering, Burnt-Offering, Trespass-Offering, Wave-Offering, Heb. 7. 12. Heb. 10. 10, 14. Why were the *Levitical* Priests blamed, for that when any man offered Sacrifice, their Servant came while the Flesh was in seething, with a three-toothed Flesh-hook in his Hand, and stroke it into the Pan, Kettle, Cauldron or Pot, and all that the Flesh-hook brought up, that was the Priests due? I Answer, this was charged as a Fault upon them, because they did it without divine Institution, 1 Sam. 2. Now if that Custom was blame-worthy, which extended but to the compass of a Pan, Kettle, Pot or Cauldron; Shall that be allowable which reaches to the utmost corner of a Parish, if divine Institution minister not allowance thereunto?

Obj *The Heave-Offering Tythes was given by a Statute forever; doth not this perpetuate the payment of Tythes in Gospel-Days? Is not the Evangelical Dispensation comprehended within the Bounds of forever? Numb. 18. 11, 19.*

Ans.

Ans. True it is, most of the Types and Shadows of *Moses*, as Circumcision, Temple, Passover, Jewish Feasts, Offerings, the Trumpets of the Priests and *Levites*, were called Statutes forever; whereupon the *Jews* stickle hard for the perpetual and immutable Obligation of the Law of *Moses* for a perpetual and immutable Dispensation; and thou that pleads for the continuance of Tythes, from this, may by the same rule plead for the continuance of all, or most of the Shadows of the Law, which were given by Statutes forever. Further, this phrase עולם Forever, saith Dr. *Cave*, in his Book called, *Antiquitates Apostolica*: When it is applied unto God, it denotes Eternity; but when to other things, it implies no more then a Periodical duration, limited according to the mind of the Law-giver. The *Hebrew* Servant was to have his Ear bored through with an Awl, and he was to serve forever, *Exod.* 21. 6. (which was but till the end of his Life) *Levit.* 25. 40.

Thus when Circumcision, Temple, Offerings, as other Ritual and Transient Services of the Law, were called, Statutes forever; it is implied thereby, they should be a long time obligatory, until the time of the Messiah, in whose dayes the daily Sacrifices and Oblations were to be taken away, the Type giving place to the thing typified, the Shadow to the Substance; then *Paul* preached against Circumcision, the Passover outward; *Stephen* was stoned for bearing witness against the Temple: *Paul* preached up Christ, the one Offering, the End and Substance of all Jewish Offerings. Thus in the Life, Typical Shadows, though called Statutes forever, were testified against; and Christ is the End of the Heave-Offering-Tythe, as well as of all other typical and transient Offerings.

“The Types of the Law (saith *Wilson*, in his compleat Christian-Dictionary) are called Everlasting, because in Christ, the Anti-type, the Substance of such Types, they have a perpetual continuance. Thus the Types were commanded by an Ordinance forever, to the Ever or Last Period of that transient Dispensation, to give way to Christ, the Substance, in whom the thing signified by the Type is continued, running parallel with the duration of the World.

4thly, The *Levites* were not to exact above the allowed Portion, the *Levitical* Property and Right was bounded within a *Levitical* Compass; the Fatherless, Widows and Strangers had a property in Tythes, as well as the *Levites*, *Deut.* 14: But now, Counterfeit

Levites

Levites encroaching, and usurping the whole Tenth; yea, all things considered, even the sixth or seventh part of the Kingdom; What is this but grievous Oppression? An eating the Bread out of the Mouth of the Fatherless, Widows and Strangers? A taking away the Sheaf from the Hungry? *Job* 24. 10. Now if this *Levitical* order of Tything must continue, Why should not the Fatherless, Widows and Strangers come in and claim their Right? If that Inheritance, introduced in the Apostacy, must be continued, why should not the Inheriters be thereto entitled? Why should the Right and Portion of Fatherless, Widows and Strangers be devoured by ravenous Cormorants? Your degeneration from the *Levitical* Institution is exceeding great: Many of you, I say, not all, not only disdaining to be ranked with the *Levitical* Alms-men, Fatherless, Widows and Strangers, and seizing upon their Property, but extorting and exacting Dues, as you call them, from many that are Poor and Indigent.

Ecclesiastical Histories sufficiently evidence, that after the falling away from the primitive Faith, Purity and Order, Tythes came to be preached up, and introduced under the specious pretences of Charity, and Alms to the Poor: This Doctrine being complied with, and people having liberty to bestow them where and on whom they pleased, they were much disposed to give them to the Poor; at which thing Pope *Innocent* the third, about the Year 1200. much stormed, and greatly complained. Yea, and our *English* Parliaments being mindful of the Poor and Indigent, for whose sakes Tythes were chiefly given, made divers Laws in the reign of *Richard* the second, and *Henry* the fourth, that a convenient portion of the Tythes should be set apart for the Maintenance of the Poor of the Parish forever: Yea, and Queen *Elizabeth* in the Year 1559. enjoined, That all Parsons, Vicars, Pensionaries, Prebendaries, and other Beneficed men, should distribute the fortieth part of their Benefices upon their poor Parishioners.

Tythes formerly were accounted the Parish Goods, out of which the Priest was to receive a moderate Maintenance for himself, then as a Steward faithfully to distribute the rest to the Parish-poor, that Parishes might be exempted of further Charge on that account: But selfish Priests, who under the specious pretence of relieving the Poor, gradually wrought upon People to pay their Tythes by little and

and little, to manifest their Bosom-intents, excluding the Poor, and leaving them to the Mercy of the Parish, they seized on the whole for their particular Uses, notwithstanding the *Mosaical* Institution, providing for the Relief of Fatherless, Widows and Strangers, as well as for the Priest and *Levite*, that the Husband-man might be at no further Charge on that account; and notwithstanding our *English* Parliamentary Laws, the Poor have lost their Property: *The weakest* (as the Proverb is) *goes to the Wall*.

Yet my intention is not by any thing here spoken, to justify the ritual Observances of *Moses* in Gospel dayes, nor the Service and Maintenance of the *Jewish* Priests and *Levites*; Perfection could not be by the Levitical Priesthood, made by a Law, which because of its weakness and unprofitableness was dissanulled, so to give way to the Lyon of the Tribe of *Judah*, whose Priesthood is unchangeable, who perfects forever such as are sanctified; yea, and the upholding of the first Priesthood, Work or Wage is Antichristian; but something I have spoken to shew how far they are from the Requirements of the Levitical dispensation, though they run thither for shelter in the case of Tythes, though in Gospel dayes.

CAP. XV.

The Clergies Evangelical Title to their Exaction of Tythes, Examined and Consider'd.

I Have formerly touch'd, that the Maintenance of the Gospel was free and voluntary; and that neither Christ, who was Heir of all things, nor the Apostles, who had his Mind, ever received Tythe, or taught the People to receive the same; there was no mention thereof, while the primitive Church kept the Faith, and the heavenly Doctrine received from his Mouth.

Antoninus, the learned Bishop of *Spalato*, saith, "Christ himself, though Lord of Heaven and Earth, and the fulness thereof, yet would not he be possessed of great Lands and Incomes; he demanded not Tythes, though a Priest after the order of *Melchizedec*,"

"*dee*, but while he went through Cities and Countreies preaching the Gospel, and his Disciples with him, several Woman that believed in him, as *Mary Magdalen, Joanna, Susanna*, and others, did minister to him of their Substance, *Luke 8*. And in sending out his Disciples, he bad them not to receive Tythes, nor did he teach People to pay them, but he taught them to rely on their Converts for necessary Supplies; saying, *The Labourer is worthy of his Meat*, De Repub. Eccles. lib. 9. This Testimony is true and favoury.

Now, if you will have Tythes to be yours, *jure divino*, by divine Right, you must prove your Authority from Christ, shew a Gospel Ordinance for it; such as pretend to be Ministers of Christ, ought to be content with what Christ allotted his Ministers for their Service; if his Wages content you not, you are not his Servants; you are his Servants, whose Wages you receive: If you receive *Moses* Wages, you are *Moses* Servants, so must do his Work: Ministers of Christ abide in the Doctrine of Christ; being Wisdom's Children, they justify Wisdom, both her Call, Work and Wage; Christ, for Gospel Work, ordained a Gospel Wage; he that will justly claim the one, must of necessity do the other; all Equity to the Title of one, is founded in the Labour of the other.

He that pretends Title to an Estate, by virtue of a civil Qualification, making his Claim from the Ground of Purchase, Heirship, Free-Gift, Civil-Office, 'tis requisit, that he make good, prove, maintain his Claim by Humane Laws, being suitable to the Nature of his Claim: So, you that make claim to Tythes, by virtue of a spiritual Capacity, or religious Qualification, as being Ministers of Christ Jesus, you ought to prove and maintain your Claim by divine Laws, as being suitable to the Nature of your Claim. The Disciples, Apostles, influenced from above, to the Discharge of their living Concern, were to teach all that, and nothing but that which Christ commanded them, both in Relation to the Call, Work and Maintenance, peculiar to the Gospel Dispensation. So, prove Tythes, and your Co-ercive Settled Maintenance by the Doctrine of Christ, else you transgress the royal Charter of Christ's Commission to this Disciples, Apostles, &c.

Obj. *Christ told the Scribes and Pharisees, That they ought to pay Tythes*, Mat. 23. 23.

Ans. The Scribes and Pharisees were Jews, under the Levitical Ministration, and they were bound to the payment thereof, while the Law that commanded the same was in force; when Christ spoke that he was not then offered up, nor the Hand-writing of Ordinances blotted out, nor nailed to the Cross. Now to introduce to be read what Christ blotted out, or to go about to enliven what he nailed to the Cross, 'tis Antichristian: When Christ was offered up, and the Hand-writing of Ordinances was blotted out, and he was revealed by his spiritual appearance in his chosen Vessel Paul, this was his Doctrine; *The Priesthood being changed, there is made of necessity a Change also of the Law*, Heb. 7. 12. Here is an express Repeal of that Law, by which the Assignment of Tythes was made to the Priests and Levites. Further, Paul testified, saying, *There is verily a dissanulling of the Commandment going before*, ver. 18. Here 'tis evident, the Priesthood that took Tythes was changed, and the Law was repealed, and the Commandment dissanulled, by which Tythes were assigned to them, and by which they received them. Now it remains, that you that would be accounted Gospel Ministers, do prove an Assignment of them by Christ, *hic labor, hoc opus est*; do this, and the work is done.

In the mean time, consider the pregnant Testimony of *Pavem* on Gen. 28. 22. who having said, That Tythes before the Law were Free and Arbitrary; and that a man might give them, vow them, or not, as he pleased; he added further, That Tythes under the Law were commanded of God to be given to the Priests, Levites, and to the Poor; therefore, saith he, the Levitical Priesthood ceasing, their Right to Tythes ceased: Further, saith he, The Clergy now receive Tythes, not by a divine, but by a humane Law: The same say we, that Tythes appertaining to the Jewish Priesthood, ended with that Priesthood, as other its Appurtenances. Tythes were proper and essential to the Tribe of Levi; so to assign them to the Ministry of Christ, who sprang from Judah, is to recall the Legal Service, and in effect to make Christ of the Order of *Aaron*.

"The whole Tribe of Levi (saith *Aug. Marl.* on the before alluded Scripture) received no Possessions in the Land of *Canaan*,
 "wherefore God ordained, that the other Tribes should give them
 "Tythes; therefore during their Service, the other Tribes paid
 "them

"them Tythes, according to the Law; but that Priesthood being changed, the Law was changed also: This said *Aug. Marl.* who taught that necessities should be ministred to all that were in need. The most candid Writers have born testimony, that Tythes were proper and essential to the first Priesthood, and ended with the same.

The Law forbade the outward Jew to wear a Garment mingled with Linnen and Woollen, *Lev. 19.* Now such as plead for Tythes in Gospel dayes, they confound the Ordinances of the first and second Covenant together, not keeping Tythes within the Bounds of its proper Ministration, but would have it in the second Covenant, unto which it belongs not.

Obj. They which minister about holy things, that is, the Levites, live of the things of the Temple, that is, of Tythes: And they which wait at the Altar, that is, Jewish Priests, are partakers with the Altar, that is, Sacrifices and Oblations; Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel, 1 Cor. 9. 13, 14.

Ans. From this (EVEN SO) Tything-Ministers draw such a spurious Consequence, as to squeeze out a Pariety or Identity of Maintenance between the *Levitical* Priesthood and Gospel Ministers; that is, that Gospel Ministers were and are to have the very same Maintenance, as by Tythes, &c. as the *Jewish* Priests and *Levites* had; but these words clearly relate to the Maintenance which Christ had ordained, not to the Jewish Way, Manner, Means or Mode of Maintenance; in paraphrasing on these words, this clearly arises, that as the Jewish Priests and Levites lived of the Maintenance allowed of God, and peculiar unto them for their Service, so those that preach the Gospel must live of the Wage allowed of by the Gospel, which was free and voluntary. Now such as plead for Tythes, such would live of the Law, of the Maintenance of the *Levites*; so are not content with Gospel Allowance: Neither Christ nor the Apostles looked back unto the Levitical Wage.

Freely to receive what was Freely given, by those that received Christs Ministers and their Message, was the Provision that Christ assigned to his Ministers, *Luke 10.*

In the Transfiguration of Christ *Moses* and *Elias* shewed themselves; then the Voice out of the Cloud was, *This is my beloved Son, in whom I am well pleased, hear ye him*, Mat. 17. Here they were taken from *Moses* and *Elias*, Law and Prophets, to attend unto the Son; though *Moses* and *Elias* had allowed of a Maintenance by Tythes, in their Day, in their respective Dispensations, yet the Disciples were taken off *Moses* and *Elias* to hearken to the Son, who as he called a Ministry, so he appointed them their Work, and assigned to them a Wage, which was Free, Voluntary and Spontaneous from their Converts, from such as received them and their Message, not by Tythe: Yea, and the Apostles stood to Christ's Maintenance, *oculo irretorto*, with a chaste Eye, without looking back unto the old transient Levitical Maintenance.

Again, If Gospel Ministers must live Even so, that is, have the same Maintenance that the Jewish Priests and Levites had, then Ministers of the Gospel must not have the Tenth, but the Tenth of the Tenth; they must also bring in and plead for Jewish Oblations, Burnt Offerings, Bloody Sacrifices. for even so the Jewish Priests lived, so deny Christ Jesus, the one Offering; this unavoidably must be done, if this [*Even So*] imply an Identity or Parity of Maintenance between the Levitical Priesthood and Gospel Ministers, the which I deny.

I remember *Peter* said unto Christ, *Behold, we have forsaken all, and followed thee; What shall we have?* Mat. 19. 27. Christ answered him not, though there was an occasion for it: If he either had or did intend to assign Tythes to his Ministry, I say, he answered him not with an *Even so* as the Levitical Priesthood had: He said not, Are you ignorant of this? as my Father assigned Tythes to the *Levites* for their Service, so I assign them to you for your Service; neither said he, You shall have Easter-Reckonings, Midsummer-Dues, Mortuaries, Money for Funeral Sermon, for Marriages, for Burials, for Bread and Wine, for Churching of Women, for Smoke passing up the Chimneys; he assigned them no such Maintenance; but when the Curtain of Apostacy had over-spread *Christendom*, the Beast that had long plunged in the Sea, was risen out of the Sea, the Man of Sin got into the Temple, he brought forth an unwarrantable Maintenance, contrary to what Christ instituted; continued yet by such as pretend Reformation.

These

Those that preach the Gospel must live of the Gospel, even so hath the Lord ordained; so that the Gospel Ministry is not without an Ordinance for their Maintenance; and this Ordinance is of the Lord, excluding all Ordinances of Apostatized men, of Popes and Earthly Powers; on that account, the Gospel Ministry hath an Ordinance for their Maintenance. *Where is it? may some say.* I Answer; Christ sending out his Disciples, taught them to eat and drink such things as their Converts set before them, saying, *The Labourer is worthy of his Hire*: Here a Hire was appointed, free and voluntary from such as received them, and here is an Ordinance for it. True it is, those that preach the Gospel must live of the Gospel, on that Maintenance which hath Gospel Allowance; living on the Gospel is entailed on preaching the Gospel; no other Livelyhood Wisdom's Children justify, than what Christ ordained for his Ministers; and his Ordinance was to eat and drink, receive Necessaries of their Converts. But Man-made Ministers are for living of the Law, and of the Gifts, Grants and Donations of Apostatized Powers, and of such as supposed or suppose the same Due. To what hath been spoken, I may add two or three Testimonies.

"They do live of the Gospel (saith *Prosper*) who will be Priors of nothing, who neither have, nor desire to have any thing, not possessing their own, but the common Goods. What is it to live of the Gospel (saith he) but that he who labours should receive necessary Supplies by them among whom he labours, without forcing any? *Prosper de vitæ Contemp.* lib. 2. cap. 4.

Further, saith he, "Though *Paul* himself had Power, yet he would not make use of it, lest he should create an Offence, but laboured with his Hands, being a Tent-maker, that he might not be burthenfom to the Churches of Christ

Cyril of Alexandria speaking of that passage of *Abram*, Gen. 14. 23. Who having gained Victory over the King of *Sodom's* Enemies, and rescued *Lor*, the King offered him part of the Spoil, he received nothing but a few Victuals, &c. Though (saith *Cyril*) the holy Teachers do War in the behalf of perishing Mankind; yet do they not take any thing from the men of the World, neither do they heap up Riches, lest the World should say, *I have made you Rich*: They only ought to receive their Sustainance from the Hands of those whom they have benefitted: For Christ commanded (saith he)

he) that he who Preaches the Gospel, should live thereby, *Cyril de Adorat. in Spir. & verit. Lib. 4.*

They live of the Gospel, saith *Poole* on this place, who live of that Maintenance, which the Church gives to her Ministers, for their preaching of the Gospel; they must not hord up Treasures, intimating that Superfluous things are to be sought, and those things which tend to a vain Pomp and regal Excess.

When *Paul* avouched, that the Lord ordained that they that Preach the Gospel, should live of the Gospel, he seems to have regard unto what the Lord said; The Work-man is worthy of his Mear, *Aug. Mark.*

Neither Christ nor the Apostles ever ordained any other Maintenance for Gospel-Ministers, then what was Free and Voluntary, and that from such as received them and their Message: Now they who repeal this, and in the room thereof violently intrude the compulsive exaction of Tythes, and that as well from them that receive them not, as from those that receive them; such Preach another Gospel, such *Paul* pronounced Anathema.

Obj. *Here, that is in Gospel-dayes, Men that dye receive Tythes, but there he receiveth them, of whom it is witnessed that he liveth, Heb. 7. 8.*

Ans. In the Scripture the Word [*Here*] is abused and wrested, as the Words [*Even So*] are abused and mis-interpreted by many; in this place the Apostle is exalting the Priesthood of Christ above the Priesthood of *Levi*, shewing that *Melchizedec* was greater then *Abram*; here men that dye receive Tythes, this relates to the *Levites*, who by the command of the Lord received Tythes, and dyed; but there he receiveth them, of whom it is witnessed that he liveth; this relates to *Melchizedec*, who received Tythes of *Abram*, of whom it is written, that *He was without Father, without Mother, without descent, having neither beginning of Dayes, nor end of Life, but made like unto the Son of God, abideth a Priest continually, Heb. 7. 3.* And Christ is a Priest forever after the Order of *Melchizedec*. So that this place makes nothing for the continuance of Tythes in Gospel-dayes, relating to *Levi* and *Melchizedec*.

Aug.

Aug. Marl. touches this, saying, They, to whom the Law assigned Tythes, were mortal men; and to whom did the Law assign Tythes? To the *Levites*. So when the Apostle said, *Here men that dye receive Tythes*, he related to the *Levites*, to that Priesthood that was to be abrogated, that a Priesthood of a higher Nature might be established.

The Apostles sent by Christ, a Priest forever after the Order of *Melchizedec*, who were to teach all Nations, to observe all that he commanded them; Mark, All and every thing, and nothing else, according to my reading in Scripture, and sound Ecclesiastical History, never taught any, that the Maintenance of the Gospel-Ministry was to be by way of Tythes; which may sufficiently evidence that that *Levitical* course of Maintenance was not in the Character of their Ambassage and Commission, to be perpetuated in Gospel days.

CAP. XVI.

Tythes proved to be a Mosaical Shadow.

Obj. **I**F Christ put an end to Tythes, more then to any outward property, then Tythe must be a peculiar Figure of something to come: If Tythe was a Type, what was the Antitype thereof?

Ans. *Nehemiah* reforming Abuses in the Jewish Church, appointed;

1st, Treasuries, a Figure of Jesus Christ that inexhaustible Treasury.

2^{dly}, Tythe, as of Corn, Wine, Oyl, was the Earthly Treasure brought into *Nehemiah's* Treasuries; this earthly Treasure figured forth the Heavenly Treasures in Christ Jesus; for in him are hid all the Treasures of Wisdom and Knowledge. So Tythe, the earthly Treasure, in the earthly Treasuries, pointed at the heavenly Treasures in Christ Jesus the heavenly Treasury, in whom

is. Corn, Bread that strengthens, Wine that comforts and refreshes, Oyl that makes truly glad.

3dly, *Shelemiah*, by Interpretation, *The Peace of God*; *Zadock*, that is, *Just*; *Pedaiah*, that is, by Interpretation, *The Lords Redeemer*; These being made Treasurers, distributed of Tythe, the earthly Treasures to their Brethren, outward *Jews*: So Christ Jesus the Peace of God, the holy and just One, the Redeemer of God, he distributes of the heavenly Treasures, Bread, Wine, Oyl, living Mercies, heavenly Blessings, to his little Flock, inward *Jews*, *Nehem. 13*. Who are of God they see *Nehemiah's* Treasures, Treasures and Treasurers, to be Shadows, Figures, Types, fulfilled in the Substance Christ Jesus, the second *Adam*, a quickening Spirit, who said, *He shall receive of mine, and shew it unto you*, *John* the 16th. The true and faithful Remembrancer.

In the dayes of *Malachi*, the outward *Jews* had a Store-house, into which Tythe was to be brought, that there might be Meat in the Lord's House, *Mal. 3*. This Store-house, into which Tythe, the Earthly Store was brought, was a Figure, a Type of Christ Jesus, the Substance, the Heavenly Store-house, in whom all fulness dwells, who distributes of heavenly Riches to the *Israel* of God, *Col. 1. 19*.

Out of Tythes, the earthly Treasures, earthly Store, the Necessities of the outward *Jews*, *Levites*, Fatherless, Widows and Strangers were answered and supplied, *Dent. 14*. that there might be no Beggar in *Israel*, no Complaint of want. So out of the heavenly Treasures, heavenly Store in Christ Jesus, the Substance, the Necessities of all inward *Jews* are answered; so that among such as have recourse to this Treasury, this Store-house, there is no Complaint, no Poverty, no Leanness of Soul; in him are Soul-enriching Treasures, *John 14. 2. John 4. 14*.

Again, *Paul* spake of Tythes in *Abram's* dayes, *Heb. 7*. And of Tythes in *Levi's* dayes, of the Priesthood, Law, and Carnal Commandment; then saith expressly, That Christ Jesus the high Priest was the Sum of the things whereof they had spoken, *Heb. 8. 1*. If any should have enquired, *What have you spoken of Paul?* He answers of Tythe in *Abram's* day, of Tythes in *Levi's* days,
of

of the Priesthood, Sacrifices for Sin, Carnal Commandment; and further saith, that Christ is the Sum of all this: Who are of God, they see Christ the Substance of the aforesaid.

Canaan, a Land flowing with Milk and Honey, with pure Springs, Vineyards, Oliveyards and Corn, was the Lord's, wherewith he fed the outward *Israelites*, *Levit.* 25:23. So the Christ of God, his Flesh is Meat indeed, Blood Drink; he hath in his spiritual Store-house heavenly Milk, Honey, hidden Manna, Bread, Water of Life, heavenly Grapes, Oyl of gladness for his Spiritual *Israelites*, Sons and Daughters of *Abraham*, and nourishes them to Eternal Life.

Melchizedec was but a Type of the everlasting Order, shadowing out the Eternal high Priest, Christ Jesus; Christ was not the *Melchizedec*, but after the Similitude of *Melchizedec*; if after the Similitude, Shadow or Type, then *Melchizedec* could not be the Substance, the thing typified: for the thing simulating, cannot be the thing simulated: So that *Abram* gave Tythe to *Melchizedec*, made like unto the Son of God, a Figure, Shadow, Type. Now the Priesthood of Christ must needs be the End, Sum, Substance of the Shadow; which Substance being come, the Shadow with all its appurtenances, whereof Tythe was one, must vanish and be of no longer force: The paying of that which was proper and peculiar to the Similitude or Type, shews that the Similitude or Type is still in force: So the Substance not come; for while the Shadow is in force, there is no place for the Substance; therefore the exaction of Tythes for the Ministers of the everlasting high Priest, is a denial of Christ come in the Flesh.

Again, all the Tythe of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, it was the Lord's, it was Holy unto the Lord; hereby Priest, *Levites* and the Poor were relieved, *Levit.* 27. A Type of Christ, the Substance, who was called the Holy thing, in whom the Obedient are sanctified, nourished, transformed by the renewing of their minds, a living Sacrifice unto God.

Again, Tythe, or at the least some part thereof, was an Heave-Offering, offered unto the Lord, *Numb.* 18. A Shadow, a Figure, (saith *Wilson* in his compleat Christian Dictionary) as other Oblations were. So that the pleading for this *Jewish* Offering, is

a denial of Christ to be come in the Flesh; and you may as well plead for the Meat-Offering, Sin-Offering, Burnt-Offering Tref-pas-Offering, Wave-Offering, as for the Heave-Offering in Gospel-days.

I have shewed my Judgment, that *Tythes* was a legal Type, Figure or Shadow, peculiar unto the Ministration of *Moses*, and that it terminated with that Ministration; I might add the Judgment of many, several of whom have been eminent in the *Protestant* Church, who have spoken to the same purpose.

"The payment of *Tythes* (saith *Fulke*) as it was a Ceremonial duty, it is abrogated with other Ceremonies by the Death of Christ. On *Heb. 7. 4.*

"Further, neither did Christ our high Priest ever make claim unto *Tythes*, nor his Apostles, Minister of the Church, but only to a sufficient living by the Gospel, to be allowed of their temporal Goods, to them from whom they had received Spiritual things. *Fulke* on the same.

Walter Brute, a valiant opposer of *Papery*, shewed that *Tythes* were Ceremonial, and that the Law was abrogated, by which they were due to the *Levites*; his Testimony is, "I marvel that you learned Men do say, That Christian Folk are bound to this small Ceremony of the payment of *Tythes*. For a Conclusion, he saith, "Seeing that neither Christ nor any of the Apostles commanded to pay *Tythes*, 'tis evident neither by the Law of *Moses*, nor by Christ's Law, Christian People are bound to pay *Tythes*, but by the Tradition of Men they are bound. *Fox. Acts and Mon.*

"The *Quota*, or tenth part (saith *Melancton*) is founded on the Ceremonial and Judicial Law, which Laws are proper to *Moses* Polity, and belong not to us, seeing God hath utterly destroyed it. *De Lib. Christian.* pag. 303.

Epiphanius, about the Year 380. intimated that *Tythes* and Circumcision were a like Ceremonial: He mentions *Tenths* for one of his instances of legal Shadows, making them equal with Circumcision. *Lib. 1. Ord. 8.*

Oecolampadius on *Ezek. 44.* ranks Sacrifices, first Fruits and *Tythes* altogether, making them equal with Circumcision, and calls them expressly Ceremonial.

The

The *Bohemians*, sound Protestants, in their Testimony against the Popish Clergy, said thus, *They receive Tythes of men, and preach, that men are bound to pay them; but therein they say falsly, for they cannot prove by the New Testament, that Jesus Christ commanded it, nor the Apostles, neither did they receive them. This Precept of the Law (say they) had an end by Christ, as the precept of Circumcision: Christ said, Give Alms of those things that remain; but he said not, Give the Tenth of the Goods which ye possess. This is the sum of their Testimony on that account.*

Andrew Willet, a stout opposer of Popery, in the reign of King James, called the Law of Tythes Ceremonial, acknowledging, *That men are not necessarily bound by the Law of God to pay Tythes now. Further, he saith, That the payment of Tythes was a wise and politick Constitution, and might conveniently be retained; yet it is not now of necessity imposed upon Christians, as though no other Provision for the Church could serve but that, Willets Synopf. Papismi. pag. 314, 315. He acknowledges Tythes to be Ceremonial, and proves them ended with the legal Priesthood: So that, though Maintenance it self be Moral, yet the mode or manner of that Maintenance, as by Sacrifices, Oblations, Tythes, first Fruits, &c. may be Ceremonial, Hebrews 7. 5; 12. An absolute Repeal of that Law which gave Tythes, as of the Priesthood, to whom, by that Law they were given.*

To conclude, *Blales, Aquinas, Henricus de Grandavo, R. de Media Villa, Cardinal Cajetan, John Mayer, Suarez, Malder,* and others said, *That the tenth part paid by the Tribes to Levi, was rather Ceremonial then Moral, and wherein the Ceremoniality of it lies, the clearly seeing Eye cannot but discern.*

CAP. XVII.

Of the Clergies Humane Title unto the Exaction of Tythes.

THe *Patriarchal, Levitical* and *Evangelical* Claim not securing in order to the property of Tythes, not a few betake themselves to a humane Claim, as unto an impregnable Fortref, and such as have recourse unto man, for a ground to juſtifie them in the Poſſeſſion thereof, their pleas are various.

Some plead the Decrees, Canons and Conſtitutions of General Councils, Popes, Biſhops, Convocations, ſaying, That Tythes are due, *jure Eccleſiaſtico*. Others plead the Gifts of Kings and Princes. Others plead the temporal Laws of Kings, Parliaments, &c. Others plead the perticular Gifts, Appropriation or Donation of the former Owners of the Land. Others plead a Right by purchaſe.

I Answer; Theſe Claims have been perticularly answered, and that again and again: So I ſay in the general, How can humane Laws made for the payment of Tythes, ſince Chriſt came in the Fleſh, bind the Conſcience of any man? Seeing the end, ſcope, purpoſe, intent and tendency of thoſe Laws are for the eſtabliſhment of that which Chriſt put an End unto, whoſe prerogative it is, to have Rule, Regiment, Government in all, where the Myſtery of Faith is held in a pure Conſcience.

Gods own Law for the payment of Tythes to the *Levites*, being diſſanull'd by Chriſt, and its burden of typical Appurtenances aboliſhed: Who is Man that makes a Law in that place, where God diſſanull'd his own? Who hath impowered man to raiſe a compullary Maintenance, it being Chriſt's Maintenance? for his Miniſtry was free and voluntary.

After *Auſtin* brought the *Romiſh* Faith and Doctrin into this Nation, upon what ſtrange accounts Tythes came to be ſet up and eſtabliſhed, I have in ſome meaſure touch'd, and further add.

Arthelſianor

Aethelstane, King of the West-Saxons, about the Year 940 to pacifie the Ghost of his murdered Brother *Edwin*, to whose Death he is said to have consented, underwent seven Years Penance, built certain Monasteries, and made a Law for the payment of *Tythes*, hoping thereby to expiate his Sins. *Fox Acts and Mon.*

King *Edgar*, cruel to Citizens, a deflowerer of Virgins, concerned in the Act of shedding the Blood of Earle *Ethelwold*, that he might enjoy *Eisfrida* his Wife; to expiate his Sins, about the Year 959. he confirmed the payment of *Tythes*, built and prepared several Monasteries and Nunneries.

Cannus, the first Danish King, being guilty of the Blood of *Edward* and *Edmund*, Sons of *Ironside*, Heirs to the Crown, about the Year 1016. confirmed *Tythes*, and built the Abbey of *St Bennet* in *Norfolk* and in *Suffolk*, and the Monastery of *St Edmund*, whom he dreadfully feared, being often affrighted by the apparition of his Ghost; for which cause, as also to expiate the Sins of his Fathers, he Confirmed *Tythes*. See *Osburns* Case of *Tythes*.

Upon such accounts as these, and other Idolatrous ends, the grand Oppression and Antichristian exaction of *Tythes*, had entrance into our *English* Church, professing Christianity; and such Donations as these are pleaded, yea, and by such as would be accounted Reformers from the Delusions of mystical *Babylon*, from the Dregs of the apostatized seven-hilled City, and her Adherents; yea, and such Donors were and are reckoned as Nursing Fathers to the Christian Church: And such as strengthen themselves for the maintaining of that grand Oppression, have the Language of *Peter* in their Mouthes, against such as are Wieneßes against the same; *Submit your selves unto every Ordinance of man for the Lord's sake*, 1 Pet. 2. 13.

1 Answer; If Obedience should have been given to all Ordinances of men without limitation, Idolatrous Consequences would have followed, as Histories, Ecclesiastical and Civil inform us.

Then had the Children of *Israel* been ofner found guilty of Idolatry, through actual Obedience to the apostatized Kings of *Israel* and *Judah*.

Then had *Shadrach*, *Meshash* and *Abednego* forsaken the living

living God, and have worshipped the Golden Image of *Nebuchadnezzar*.

Then had *Daniel* committed Idolatry in making his application to the Heathen King *Darius*, instead of the living God.

Then had the pure Current of the everlasting Gospel been stopped: For the Apostles were commanded not to teach in the Name of Jesus, *Acts 4*.

Then had not the Woman, that sat upon the Scarlet-coloured Beast, been made drunk with the Blood of Saints, and with the Blood of the Martyrs of Jesus: For if these Saints and Martyrs had, and should yield actual Obedience to the Ordinances of men, they had, and should cut off the occasion of Suffering for their Testimonies.

Then had not the two Witnesses Prophesied one Thousand two Hundred and Sixty Days cloathed in Sack-cloth.

I say, Obedience is to be given to those Ordinances of man for the Lords sake, which are of a Civil nature and concern, for the punishment of Evil-doers, and for the Praise of them that do well; but when Civil Authority usurps the Power of Christ, the Law-giver, to, of, and in the Church, and imposes Laws and Ordinances contrary to Truth and Conscience, herein not active, but passive Obedience is to be yielded: The said *Peter* clears this point, who (the Rulers commanding them not to teach in the Name of Jesus) answered boldly to this purpose, *They were to hearken to God rather then to men*, *Acts 4*.

On this Scripture our Country-man *Poole* saith well, "We are bound by the Command of God, to speak what we have seen and heard; yea, and the truly re-born of Water, and of the Spirit are to contend for the Call, Work and Wage of the Primitive Ministry, when men do, or would set up the contrary.

Polyearpus, in the Morning of *Christianity*, said, "We have learned to give that Honour to earthly Powers which is meet, and which hinders not our Salvation.

Musonius said well, "If any one obey not his Father or his Prince, commanding unlawful things, he is neither Disobedient, nor Injurious, nor a Sinner herein.

When *Julian* gave orders to his Souldiers, that were *Christians*,
to

to take up Arms against *Christians*, they would not obey, as *Ambrose* hath related: Oh, that the Professors of *Christianity* now would consider this! How far they are degenerated; how the Spirit of Meekness, Love and Gentleness is dis-throned, and the Spirit of Envy, Cruelty and Bloodshed is enthroned, wherein such as profess *Christianity*, fall by the Hands of one another, as Leaves from Trees at the approach of Autumn.

Now you that reject and dispute against the Evangelical Ordinance of free and voluntary Contribution, and violently intrude the Coercive exaction of *Tythes*, and other things, and that from the Laws, Canons, Decrees, Decretals and Constitutions of men, let me in soberness Reason a little with you.

Jacob in the Word of Prophecy fore-told of the coming of *Shiloh*, saying, *Unto him shall the gathering of the People be*, Gen. 49. 10. Or as some render it, *To him shall the Obedience of the People be*. Or as the *Septuagint* renders it, *He shall be the expectation of the Nations*. Now you that plead for *Tythes* in Gospel-days, and that from the Ordinances of man, your gathering is not unto *Shiloh*, nor your Obedience, neither is your reliance upon him; but your gathering and obedience is unto man, your reliance is upon the Sons of men, from whom you have your *Tythes*, *Easter-Reckonings*, *Midsummer-Dues*, *Mortuaries*, Money for *Funeral Sermons*, *Burials*, *Marriages*, *Churching of Women*, *Peter-Pence*, now called, *Reek-pennies*, *Smoke-pennies*, &c.

Again, *Moses* the man of God Prophesied of the coming of the great Prophet, saying, *Unto him shall you hearken in all things*, *Deut.* 18. who taught a free and voluntary Maintenance. Now the before-mentioned things shew, that you hearken not to him, but to the Canons, Constitutions, Decrees and Decretals of men, from whom you have received your manner of Maintenance.

Again, *Christ* said, *Learn of me*, *Matth.* 17. But he giving no Lessons for the aforesaid, you have learned them of men, and plead for the same.

Again, *Christ* said of the *Scribes* and *Pharisees*, *In vain they do worship me, teaching for Doctrines the Commandments of men*, *Matth.* 23. 9. You are found in their Steps, vain Worshipers, making void the Gospel-Ordinance, of free and voluntary Contribution,
preaching

preaching up the Commands, Canons, Decrees, Constitutions of men, from which muddy Lake you derive your Tythes and compulsory Maintenance.

Again, Christ sending forth his Disciples, said, *Go ye therefore and teach all Nations, &c. Teaching them to observe all things, whatsoever I have commanded you*, Matth. 28. Consider this, they were to teach all that Christ commanded them, and nothing else; not what apostatized Powers should command or impose: Here the Decrees, Canons, Laws and Constitutions of men, setting up that which Christ put an end unto, and forcing a Maintenance, are excluded.

Again, the Apostle *Paul* preached, that *Christ should have Pre-eminence in all things*, Col. 1. 18. If in all things, then in the concern of the Maintenance of the Gospel Ministry. Now such as slight the free and voluntary Maintenance of the Gospel, and plead for Tythes and a compulsory Maintenance, such would have man to have Pre-eminence, such are Ministers of man. Christ said to the *Jews*, *If you were of Abraham, you would do the Works of Abraham*. So may I say, If you were of Christ, you would do the Works of Christ, and be content with his allowance: *John* bare record, saying, *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God*, 2 John 9. And such as are without God, they are Hetrodox, Heretical, yea, Atheistical; and such as stand to man's Maintenance, and not Christ's, they are in Transgression.

Did not Christ say, that all Power in Heaven and in Earth was committed to him? Is not he indued with Sovereign Power? Was not he appointed of the Father to be Law-giver to, of, and in the Church? Did not *Paul* foretell of a departure from the Faith, an Apostacy? and that the man of Sin should be revealed, that he should sit in the Temple of God, in the Church, and shew himself to be God? This is the great Antichrist. Now they that deny the Gospel-Ordinance, which was free and voluntary, and plead for Tythes, and for a compulsory Maintenance introduced by man, such deny Christ to be Law-giver to, of, and in the Church: And what is that Spirit that introduces a Maintenance contrary to the Gospel-Maintenance? Of the man of Sin, of Antichrist, who is
against

against Christ his Call, Work and Wage, and hath a Call, Work and Wage of his own.

Do not *Protestant* Writers say, That the Beast and his ten Horns is the Pope and Popish Kings? And by what hath been spoken, it may appear how Tythes came into Churches professing *Christianity*, and a Compulsary Maintenance. Now is it honourable for, or befitting such as pretend to be Ministers of Christ, to have no Command nor Example from Christ for what they act, but from the Beast and his Horns, the Pope and his Auxillaries? Do they not offer great affront to Christ, who establish that which he disannulles? Now if every Ordinance of man, of what Nature so ever, must be submitted to, strange Consequences might follow; then if one and the same Individual Person should remove into twenty several Nations of different Religions, he is bound to hoist up his Sails to all these Winds, to comply with the Worship of every respective Nation, if the Supream Authority command it.

Having touched, that no *Patriarchal* Act, nor the *Levitical*, nor *Evangelical* Dispensations, nor Ordinances of man, can assure Tythes to Gospel Ministers, as truly such, I may subjoyn a few Testimonies of men eminent in the Church since the Apostles dayes, who in their Respective Ages bare Testimony against the grand Oppression of Tythes, and other things.

“The Teachers of the *Waldenses* (saith a certain Inquisitor) are “Weavers, Taylors; they encrease not Riches, but are content “with Necessaries, *Usher de Succes. Ecclesia*. These *Waldenses* were a People of great Sincerity and Godly Simplicity in their day, and endured fiery Tryals, storms of Persecutions for their Testimony against the Romish Faith.

Gildas speaking of the *Brittish* Clergy being Locusts come out of the Smoke, said, “They are Pastors in name, but indeed Wolves; “not called to, but seizing on the Ministry as a Trade, not as a spiritual Charge, seeking after Preferments and Degrees in the “Church, more than after Heaven, and so gain’d; make it their “whole study to keep them by any Tyranny. And what sufferings are in this our day for the Denyal of Tythe, what Imprisonments,

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what Havock and Spoil is and hath been made, I need say nothing; the Statute of Table Damage hath been leaned to, as if it were from Heaven, and not of men.

"The *Waldenses* (saith Bishop *Usher*) gave Testimony, That "Ministers ought to be poor, content with the free Benevolence of "the People. The *Papists* (saith this *Usher*) judged this a pestilent and damnable Opinion. And many that would be accounted Reformed Churches approve not of it; Primitive Christianity had other thoughts of it, their Maintenance being free and voluntary.

These *Waldenses*, on a certain account testified, saying, "We "are not ashamed of our Ministers, in that they labour with their "hands, seeking a Maintenance according to their Ability, because "the Doctrine and Example of the Apostles allows of this thing, *Usher de Success. Ecclesiae.*

Further, this *Usher* affirms, "That these *Waldenses* condemned "all the Clergy, because of their Idleness, saying, They ought to "labour with their Hands, as the Apostles did.

Robert Abbot of *Molism* in *Burgundy* perswaded his own Disciples, To live with their handy Labour, and to forsake Tythes "and Oblations.

The *Bohemians* descended from the *Waldenses*, professed, "That "all Ministers ought to be poor, and to be content with the "Free Gift of the People, *Æt. Syl.* in his *Bohemian History*.

The *Dominicans* and *Franciscans* taught, "That Tythe was not "due by Divine Right, nor a necessary duty to Gospel Ministers; "but that they might be detained and disposed of at the Owners "pleasure, especially if the Pastor did not well perform his "Office.

'Twas generally the judgment of the *Wickliffians*, as of the *Waldenses* and *Bohemians*, being all Protestants; "That Ministers "ought to be poor, and content with the free Gifts of the People, *Æt. Syl.* his *Bohemian History*.

John Wickliff, whose works are much esteemed by Protestants in England and *Bohemia*, whose Bones were taken up and burnt by *Papists* forty one years after his Death, gave Testimony in this manner: That,

"Tythes were and are a free Gift, as among the Christians, and "only

"only pure Alms; and that Parish oners might for the Offence of
 "their Curates, detain and keep them back, and bestow them upon
 "others at their own Will and Pleasures, *Fox Acts and Mon.*

John Hus burnt at *Constance* for his Testimony, said thus; "The
 "Clergy are not Lords and Possessors of Tythes, and other Ecclesi-
 "astical Goods, which are freely given, but only Stewards; and
 "after the necessity of the Clergy is once satisfied, they ought to
 "be bestowed on the Poor: and if the Clergy do abuse the same,
 "they are Thieves, and Robbers, and Sacrilegious Persons; and ex-
 "cept they do Repent by the just judgment of God, they are to be
 "condemned, *Fox Acts and Mon.*

At the Reformed Church in *Geneva* they live upon free Gifts, and
 Tythes of all sorts are taken up for the use of the State, and laid up
 for the publick Treasury.

William Thorp, Martyr, being complained of by the Popish Clergy,
 was brought to Examination in the year 1407. being accused be-
 fore *Thomas Arundel* Arch-Bishop of *Canterbury*, and Chancellor
 of *England*, as against divers other abuses crept into the Church,
 so also against Tythes he gave faithful Testimony, saying:

"In the New Law, neither Christ nor his Apostles ever took
 "Tythe of the People, neither commanded they the People to pay
 "Tythe: And Christ and his Apostles preached the Word of God
 "to the People, and lived of pure Alms, or free Gifts; and after
 "Christ's Assentation, when the Apostles had received the Holy
 "Spirit, they travelled, labouring with their Hands, not to be
 "Chargeable.

Further, saith he, "Tythes were given in the old Law to *Le-
 "vites* and Priests, but our Priests come not of *Levi*, ergo, by the
 "Law our Priests cannot challenge Tythes; for as the Priesthood is
 "changed, so is the Law; but since Christ, in the time of his Mi-
 "nisty, and also his Apostles, lived by pure Alms, or else by the
 "Labours of their Hands; for the Servant is not greater than his
 "Lord. At which words, the Bishop said unto him, *God's Curse*
have you, and mine, for thus teaching.

Further, *William Thorp* said, "Those Priests that do take
 "Tythes, they deny Christ to be come in the Flesh. Further,
 bearing Testimony against the Covetousness and Pride of the
 Priests: The Bishop answered, *By God, I deem him more meek than*

goes every day arrayed in his Scarlet Gown, than thou in thy Threadbare blew Gown: Language not favouring of a primitive Bishop, but of an Apostate Lording Bishop, *For Acts and Mon.*

William Swinderby testified to this purpose, "If Parishioners pay Tythes to wicked Priests or Curats, they are guilty before God of upholding them in their Sins and Evil Deeds. Further, saith he, "Christ's Law commands to minister freely to the People; the Pope with his Law tells for Money: Christ's Law teaches his Priests to be Poor; the Pope justifies and maintains Priests to be Lords, *For Acts and Mon.*

Walter Brute testified, as appears by the Articles charged against him; "1st, That no man is bound to pay Tythes in Gospel times. "2^{dly}, If any Priest receive any thing by way of Bargain or yearly Stipend, in so doing he is a Schismatick, and accursed. 3^{dly}, "That if we be bound to pay Tythes in Gospel times, then are we Debtors to keep the whole Law; for he that was the End of one part was the end of the whole. 4^{thly}, Seeing that neither Christ, nor any of his Apostles commanded to pay Tythes, 'tis manifest and plain, that neither by the Law of *Moses*, nor by the Law of Christ Christians are bound to pay Tythes, but by mans Traditions, *For Acts and Mon.* A Sound Testimony and true, but opposed by Man-made Ministers.

About the year 1431. *Lodovicus*, a man much praised for Constancy and Wisdom, said to the Clergy; "If you were true Bishops and true Pastors of Souls, you would not doubt to put your Lives in hazard for your Sheep, neither be afraid to shed your Blood for the Church in the Cause of Christ; but at this present, saith he, 'tis too rare to find a Prelate which doth not prefer his Temporalities before his Spiritualities; with the Love whereof they are so withdrawn, that they study rather to please Princes than God, &c. *En. Syl.* his History of the Council of *Basil*.

Pareus speaking of the drying up the *River Euphrates*, brings in the judgment of his Anonymus, that is, Nameless Author, which he approves of, which is:

"That the preaching of the Gospel doth & shall cause men to take away all Temporal Things, that is, Possessions, and Earthly Dominion from the Clergy, and they shall no more be given them. Wherein I accord with him, that as far as the Virtue and Power of the

the Gospel truly renews, transforms and changes men, so far a Faithfull and Living Testimony shall be born to the Free and Voluntary Maintenance of the Gospel, and against the Antichristian Maintenance by Tythes, and other Groundless, Scriptureless, Co-ercive Maintenance, Truth prevailing, this shall be scoured away.

"It is against the holy Scripture (saith *Wickliff*) for Church-men to have Possessions.

Gerardus Sagarellus, who lived before *Wickliff's* time, denyed a divine Right to Tythes in Gospel days.

Erasmus boldly affirmed, That the common exacting of Tythes by the Clergy, in his Time, was no better than Tyranny.

In *Augustin's* time it was no general Law nor Custom in the Church, that Tythes should be paid; *Willet's Synopsis of Popery*.

"When the Disciples (saith *Walter Brute*) said to Christ, *Behold, we have left all, and have followed thee; what shall we have?* He answered not thus, Tythes shall be paid you; neither did he promise them a Temporal, but an Everlasting Reward in Heaven; for Food and Apparel he taught his Disciples not to be careful: *Paul* right-well remembering his Doctrine, gave *Timothy* this Instruction; *Having Food and Rayment, let us therewith be content, Fox Acts and Mon.*

"Primitive Non-payment of Tythes (saith one) is a pregnant Argument, that they did not understand Tythes to be appointed by Christ for his Ministers; *He that knows his Masters will, and doth it not, shall be beaten with many Stripes.*

"Had it been (saith *Selden* of Tythes) the Apostles Ordinance, or the Use of the Church in the Primitive Times, *Origen*, *Tertullian* and *Cyprian* could not have been so silent in it.

"Is it likely (saith he) that all the old Councils, from thence, till near six Hundred Years after Christ, which have special Canons for the Lands and Goods possesed by the Church, &c. could have omitted the Name of Tenths, if either such Use, or Apostolical Law had preceeded?

Some of the aforesaid, for their Testimony against Tythes, as against other Errors, Heresies, Superstition and Idolatry of *Italian Babylon*, suffered in Flames, as Histories demonstrate.

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To draw to a Conclusion; By what hath been said, 'tis apparent to all seeing Eyes, that according to Christ's Doctrine, the Apostles were not to receive any thing, but from such as received them, and their Doctrine, from such as reaped their Spiritual Things. But now, all that are found within the Limits, Precincts, Bounds of such or such a Parish, first set up by the Pope and his Emissaries, after ratified by Earthly Princes, whether Believers or Unbelievers, Prophane, Schismatics, Hereticks, Excommunicated Persons; yea, such as they'l Curse, and give up to Satan, of these they'l have Tythes, Easter-Reckonings, Midsummer-Dues, Mortuaries, Oblations, Smoke-Money, which they claim as Due, being introduced by Apostatized men; bringing for a Cloak, *He that preaches the Gospel, must live of the Gospel*; when as the Gospel warrants no such thing. In the Apostles time they had places of Worship, where *Jews* gathered from *Jewdaism*, and *Gentiles* from *Gentilism*, met together to Worship God in Spirit and in Truth; yet no man was limited to this or that Place, nor to pay to such or such a Place, or minister so much *per annum*; these Anti-evangelical, Antichristian Customs crawled out of the Apostolical Womb, *Honorius*, who succeeded *Austin* at *Canterbury*, about the Year 630. divided his Province into Parishes, as *Sele* of Tythes, chap. 9. saith.

THE END.

For Honor End?

